

**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
**DEPARTMENT OF LINGUSTICS**  
**CATALOGUE OF SOME SELECTED ARABIC MANUSCRIPTS**  
**IN DR. JEYLAN KADIR PRIVATE COLLECTION**

**BY MAKIDA ABDURAHMAN**

MARCH 2014

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**IN DR. JEYLAN KADIR PRIVATE COLLECTION**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF**  
**ADDISABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENT**  
**OF THE DEGREE OF MASTER ARTS IN PHILOLOGY**

**BY MAKIDA ABDURAHMAN**

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## **Abstract**

The philological study of Arabic manuscripts in Ethiopia in general and the collecting and cataloguing of Arabic manuscripts in particular has been neglected, though some foreign and local scholars have tried to fill the gap.

The main aim of this research is to give an insight about some of the manuscripts in the custody of Dr. Jeylan Kedir by cataloguing and describing some selected Arabic mss in his private collection. The study also includes the biography of the owner of the collection who has had a significant role in collecting the Arabic manuscripts, now about 125.

The researcher catalogued only 18 Arabic manuscripts.

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## Arabic vowels

Short vowels		Long vowels	
Vowel	Symbol	Vowel	Symbol
اَ	a	أ + اَ	ā
اِ	i	ي + اِ	ī
اُ	u	و + اُ	ū

Amharic symbols (obvious symbol are omitted)

Consonant	Symbol
ቸ	č
ቐ	q
ኸ	ñ
ገ	g
ጠ	č

## Transliteration Table

### Arabic consonants

Letter	Symbol	Letter	Symbol
إ	'		ɖ
	b		ɓ
	t		ʒ
	ṭ		t
	ğ		g
	ḥ		f
	ḥ		q
	d		k
	<u>D</u>		l
	R		m
	Z		n
	S		w
	š		H
	ṣ		Y

## Abbreviations

A.H. After Hijira

f. folio

ff. folios/folio

G.C. Gregorian calendar

Ms Manuscript

Mss Manuscripts

# CHAPTER ONE

## Introduction

### 1. Background of the study

Every community in the world has its own culture, language and belief system and has different ways of keeping and transmitting their culture to the next generation. This culture is mainly transferred through two main ways: one is oral; the second is through written documents. Ethiopia is rich in both oral and written legacy. But relatively little systematic study has been done and much is yet left for researchers.

Arabic is the language of scholarship in Muslim society. Muslim scholars throughout the world use Arabic regardless of their ethnic and national differences. Muslim scholars in Ethiopia too have been using Arabic and write various Arabic and *ǧamī* (local language in Arabic script) pzttexts. Drewes (1976) and Gori (1995) state the significance of Arabic in literature and its role for teaching and learning activities among Muslims in Ethiopia. As the holy Qurʾān and the speech of the Prophet are recorded in Arabic and most religious activities are in Arabic too, it is difficult to separate Arabic and Islam. But the significance of this language is not confined to Islam; various Christian texts have been written in Arabic, many of which were translated and adapted into Geʾez. Thus collecting and studying Arabic texts will not only help to know the history of Islam in Ethiopia, but will also contribute to the history of Christianity and the history of the country as a whole.

Most of the Arabic literature in Ethiopia exists in the form of manuscripts which have been very much under-studied. The present work will introduce and catalogue some selected Arabic manuscripts, produced or copied by local scholars, which are in the custody of Dr. Jeylan Kedir, a cleric with advanced Islamic knowledge who is currently living in Addis Ababa.

## **2. Statement of the Problem**

Ethiopia is a land of both Ge'ez and Arabic texts. When we compare the Ge'ez texts with the Arabic texts, a great many Ge'ez texts have been collected, catalogued and microfilmed and their historical and cultural values explained (Hassen Muhammad Kawo 2008:13). On the other hand, relatively little has been done on Arabic manuscripts; most of the Arabic and aḡamī texts are dispersed in the possession of individuals and only few of them are collected in public institutions. There are some studies and collections of manuscripts, especially from Harar and Wällo, while a very few works are recorded from Ğimma, Arsi, Sil i and other regions of Ethiopia. Hence, there is a need for investigating the whereabouts of the Arabic manuscripts of the country, and when found to draw up a catalogue of them to facilitate future research.

## **3. Objectives of the Study**

### **3.1 General Objective**

- To make a catalogue of some selected Arabic manuscripts in the custody of Dr. Jeylan Kedir, a collection which is all but unknown to the general public and to scholarship.

### **3.2 Specific Objectives:**

- To discuss the history of the collection as well as the biography of the owner of the collection.
- To demonstrate the textual contribution of Ethiopian Muslim scholars, as shown by their role as authors or copyists of the mss in the collection.
- To explain the value of the collection for future research.

## **4. Significance of the Study**

The study presents a catalogue of some selected Arabic manuscript in the collection of Dr. Jeylan Kedir, which is almost unknown to scholars. The study is important to show the contribution of local Ethiopian scholars to the development of Islamic scholarship in the country, as authors, as commentators, but mostly (in the case of Dr. Jeylan's collection) as scribes.

The researcher hopes that this research will be followed by other more specific studies on the individual mss of the collection.

## **5. Scope and Limitation**

The main undertaking of the research is cataloguing the selected manuscripts and giving general content description for each manuscript; the study will also introduce some historical background of the collection and the biography of the owner of the collection. However, this research only examines a very limited number of manuscripts out of the two-hundred odd in the collection and does not include historical and linguistic analysis of the mss.

## **6. Methodology**

This work is based mainly on the primary sources that the researcher got from the owner of the collection; this was followed by reading of the literature on Islam and Islamic culture in Ethiopia as well as on cataloguing procedures for Islamic manuscripts. Oral data were collected to understand the history of each of the collected manuscripts, including their author and scribe. The study is done according to the common rules and standards of international catalogue practice. To be more specific, cataloguing the mss is done based on Yusuf Ziyya "Research method in Arabic manuscripts". The general description of the manuscripts is done based on Gacek (2009) *Arabic manuscripts*.

## **7. Review of Related Literature**

The expansion of Arabic and a am Arabic literature is directly or indirectly connected with the consolidation of Islam. Levtzion and Pouwels (2006: 519) discuss the direct relationship of Islamic writing in Africa with Arabic civilization. This holds for Ethiopia, too, as the country has been in close contact with the Arab world even from before the advent of Islam (Erlich 2007: 4). Ferguson (1971: 6) explains the relation between Ethiopia and Egypt, especially with the Coptic Church, which resulted in a lot of literary production in Geez consisting of translations from Arabic works used by the Coptic Christians of Egypt. Gori (*Encyclopedia Aethiopica*, v. 3, p. 744) remarks on the importance of Arabic texts for Christian history and also explains the

relation that Ethiopia had with Egypt. Gori also mentions the dialogue between Kassa, later Tewodros II, and his teacher, the monk Abba Gabra Masih, explaining the agreement between them about the importance of learning Arabic for national and cultural purposes (Hassen Muhammad Kawo 2008:11).

The expansion of Islam and with it, Arabic literature, in Ethiopia faced a great challenge by the local Emperors who considered the country as a purely Christian nation (Abraham Demoz 1972: 20). Braukamper (2004: 5) comments that Islam in Ethiopia was considered as a pagan cult and was conceived to have played only a minor role in the modern Ethiopian state. As a result, the culture of Muslim society was neglected and we see local and foreign scholars focusing primarily on Christian literature and history in Ethiopia. Muhammad Yusuf (2004:12) discusses the condition of Muslim Ethiopia during the imperial era and the challenge that the Muslims faced in asserting their religion and literature. Muhammad notes that it was only in the time of emperor Fasiladas (1632-67) that Muslims got some opportunity to spread Islam. Yet, Islam and Muslim scholarship survived centuries of atrocities, especially in rural Ethiopia (2004:12). Although many scholars consider that Islam and Islamic literature is a recent phenomenon in Ethiopia, Muslims have been well established in the country since at least the 13<sup>th</sup> and 14<sup>th</sup> centuries, which shows a remarkable literary presence in the country (Hussein Ahmed 1982: 209-210).

The pioneer writer about the history of Islam and Arabic manuscripts in Ethiopia was Dr. Enrico Cerulli, who made a great contribution by collecting and introducing Arabic mss which he translated and edited (Hassen Muhammad Kawo 2008:12). Hussein Ahmed (2007:1) remarks that the study of the lives and the careers of Muslim scholars in Ethiopia is beyond mere biographical importance. In order to know and write the complete history of Ethiopia, the Arabic and aġamī texts should also be well studied; this in fact bridges a historical, cultural and social gap in documenting Ethiopian history (Nuradin Delil 2007: 5)

Gori (2006: 3) lists some foreign scholars who collected some Arabic and aġamī mss, from different areas of the country. The German scholar Hans Martin Schlobies collected 22 Arabic Islamic mss and a few aġamī, especially Sil i, which are now kept in the archives of the Berlin-Brandenburgische Akademie der Wissenschaften in Berlin. E. Wagner collected some Arabic

mss from Harar and published most of them. The Dutch scholar A.J. Drewes collected some Arabic mss in a private collection Gori (2006:3). Gori adds, referring to Dobronravin (2003), that there are unstudied Arabic and *ağamī* mss that are kept in the, St. Petersburg Institute in Russia Gori (2006: 3).

The following are some recent philological theses, at the MA level, conducted at Addis Ababa University on Arabic and *ağamī* mss of Ethiopia. These works are directly concerned with cataloguing.

Kemal Abdulwehab (2007) discusses *ağamī* mss of Šay Talha Ja far. In his work he explains about *ağamī* literature, especially Amharic *ağamī*, listing 18 Amharic *ağamī* mss by Talha Ja far though he restricts his philological and linguistic study to nine of them.

Nureidin Delil (2007) discusses the contributions of the Šayḥ of Abret. He collected and analyzed Arabic mss of the Šay and gives physical and content description of all of them.

Hassen Muhammad Kawo (2008) writes on the literary contributions of Šay Muhammad Jaju. He collects and describes his mss with philological description.

Remedan Ahmed (2008) explains the contributions of Šay Sayyid Kemal with philological and content description.

Fathulbari Muhammadnur (2012) explains the literary contributions of Šay Ibrāhim Affuso. He gives philological and content description for seven short Arabic and Alaaba *ağamī* mss of the Šay .

Kemal Ibrahim (2012) catalogued 52 Arabic mss of the Seddeqyyu Mosque, Jimma zone and described their physical and philological features.

Endris Muhammad (2007: 6-7), in his MA thesis, writes that there are a number of Arabic and *ağamī* mss, now more than 200, that are found in the Institute of Ethiopian Studies (IES), although there are also many Arabic mss that are found in different individual collections and in some centers of Islamic learning all over the country. However, there is no catalogue nor any

other philological work regarding the collection of Dr. Jeylan Kedir, and the mss under his custody have not yet been referred to by Ethiopian as well as foreign scholars.

As far as procedure and methodology for cataloguing Arabic manuscripts is concerned there is no work available as a reference in our university. A recent MA thesis by Kemal Ibrahim is, however, worth mentioning (above). The researcher follows the pattern mentioned by Yusuf Ziyee and Gacek in cataloguing as noted before.

**The following points are extracts from these works.**

**Title:** mostly the title of the manuscript is written on the incipit page, but in rare cases it is written on marginal notes and the colophon.

**Author:** in most Arabic manuscripts the author's name is put on the colophon; sometimes it occurs in the introduction or even as a marginal note. Classical Arabic names are composed of 5 different elements: <sup>1</sup>

- a. Patronymic: introduced by *Ibn* (son of).
- b. *ism*: a given name, e.g. Mu ammad, A med.
- c. *Laqab*: a word or expression applied to an eminent person to evoke a real or an assigned quality (sometimes a nickname).
- d. *Kunya*: *Abu* or *Umm* followed by the son's name.
- e. *Nisbah*: indicates the person's origin, his birthplace or his residence.

**Date:** Dating is not a common phenomenon; only a few manuscripts are dated and one difficulty is that there is typically no way to distinguish between date of composing and date of copying the text. <sup>2</sup> The date is almost always given according to *hiġra* year, abbreviated as ♁.

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<sup>1</sup> www. Elements in describing Arabic ms.

<sup>2</sup> Gacek 2009:82-83

## CHAPTER TWO

### Dr. Jeylan Kedir and his Private Collection

#### 2.1. Family Background

Dr. Jeylan Kedir was born in November 1950 in the area called Sude, which is close to Egguue, a subdistrict of Munessa in Arsi Zone, Oromia Regional State to his father Kedir Gammada and his mother Nuri Abdalla. His full name is Jeylan Kedir Gammada Araddo Gabula Awada. His father is from the Gumbiču tribe and his mother is from the Abiču tribe in Arsi. Kedir Gammada was born at Enṭoṭo, in Addis Ababa, in 1886. He was an influential and respected person in his community. Besides, he was well known for the special quality of his *du* (prayer), though not a learned man. In addition, he had a fine personality and a good reputation within the society and played a leading role in the community as a traditional judge (*Shimagille*).<sup>3</sup> According to information gathered from Dr. Jeylan, although his father did not have a theological or academic background, he was well informed and knew a great deal about Islam by attending different *da was* (“Islamic teachings and preaching”). He died in 1996.

Jeylan Kedir married four wives at different times. Amane Abdulkadir Tufa was his first wife, from the Egguue clan in Arsi. As soon as he married her, he went to Mecca with his father for pilgrimage (Haḡḡ). Amane born a son to Jeylan, but the child died after a year and soon after Amane also passed away while Jeylan was still in Mecca. The second wife of Jeylan was Keriya Shafi from the Qabena tribe, whom he married when he was in Medina. Keriya had no child from Jeylan. His third wife is Fatuma Abdulkadir Tufa, who is the sister of his first wife (Amane Abdulkadir).<sup>4</sup> He was blessed with ten children from her, seven boys and three girls: Abdurahman, Abdalla, Aysha, Abdushukur, Muhammad, Ahmad, Salih, Hafsa, Afaf and Suhayb. The fourth wife of Jeylan was Zaynaba Ayato Gibiču from the Gofingra tribe in Arsi.

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<sup>3</sup> Informant: Dr. Jeylan Kedir.

<sup>4</sup> In Arsi Oromo, there is a custom called Membeto. This is a custom by which the sister of a deceased wife marries the husband, based on the willingness of both sides.

She had two boys and one girl from Jeylan: Asma, Ḥalid and Abdulhakim. Now he has divorced Zeynaba. Currently he is living with Fatuma Abdulkadir.

Dr. Jeylan has 19 brothers and sisters, though only four of them are full siblings; three sisters and one brother are related to him through the same mother, and nine sisters and two brothers are related to him through the same father. None of his siblings has attained a high level in Islamic education.

Dr. Jeylan is on very friendly terms with his family. He gives special attention to his children, schedules a program and tutors them based on their level of knowledge.<sup>5</sup> According to his daughter, Aysha, he is easy to communicate with and gives all of them an equal chance to freely express their opinions; he respects their ideas and answers their questions. Aysha added, “though a democratic father, he is also strong and serious as far as Islamic discipline is concerned.” He encourages his children to reach a high level in modern education as well. He also has a good relationship with non-Muslim neighbors and communities. He respects and participates in ordinary social activities. People around him too respect, love and consider him as an honest person who assists his community and serves as an arbitrator in their disputes.<sup>6</sup>

## **2.2 Educational Background**

Jeylan Kedir was not raised in an educated family; his father and his grandfather had no educational background, either Islamic or academic. However, his father had a special place in his heart for Islam and sent his child at an early age to Islamic traditional school.<sup>7</sup> As Dr. Jeylan explains, the encouragement and support that he got from his father set him on the path to achieving a high level in Islamic education.

Jeylan studied Qur’ānic reading and pronunciation in his native Arsi under Šayḥ Ḥamīd ibn Ayda’aw bin Wariaw bin Butta al-Badii. He completed reading the Qur’ān within a year and was

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<sup>5</sup> Informant: Aysha Jeylan.

<sup>6</sup> Informants: Šayḥ Ḥamid Musa, Mustafa Hussien.

<sup>7</sup> Informant: Dr. Jeylan Kedir

promoted to the next discipline. Šayḥ Usmān bin Ayub bin Šāti bin Gada al-Ayfili al-Didi taught him the three introductory *fiqh* texts (“Islamic jurisprudence books”) of the Šāfi‘ī school of jurisprudence: *Safīmat al-nağā*, *Al-ğāya wa-l-taqrīb* and *Muqaddama al-ḥaḍramiyya*.

After completing his basic Islamic education in his village, he went to Bale, where there were a number of great Islamic scholars. This phenomenon of leaving one’s home to study at a major center of Islamic learning is not unique to Dr. Jeylan Kedir and is common to students at traditional Islamic centers all over the country.

The following Šayḥs were teachers of Jeylan Kedir in his 12 years at Bale traditional Islamic school; it is noted that sometimes he studied the same *kitāb* or part of it under several different Šayḥs.

Here is a list of his mentors:

1. Šayḥ Abdulkadir bin Šilm bin Abdall bin Muhammed bin Ṭabu al-Kubawiyī, who taught him both the intermediate and advanced *fiqh* texts of the Šāfi‘ī *maḍhab* and the basic texts of *naḥw*:

- a. *al-muqaddama al-ḥaḍramiyya*
- b. *matn abī šuğā‘*
- c. *al-zubad li-ibn raslān*
- d. *minhāğ al-ṭālibīn li-al-nawawī*
- e. *minhāğ al-tullāb li-zakariyā al-‘ansāri*
- f. Parts of *mabādi ‘kutub al-naḥw*

2. Šayḥ Junayd bin Kabīr Bulbula bin Mamma bin Šayḥ Yūsuf of Bale al-Awburī al-Ibrī, who according to Dr. Jeylan, was a great scholar who was considered as an authority in the area. The young Jeylan studied under the senior students of this great Šayḥ until he developed his Arabic proficiency. He learned under the Šayḥ the following texts:

- a. *Kašfu al-niqāb šarḥ mulḥat al-ʿiʿrāb*
  - b. *al-fawākih al-ḡaniyya ʿalā mutammimat al-ʿaḡurrumiyya*
  - c. *ʿalfiyyat ibn Mālik*
  - d. *šarḥ ibn ʿaqīl*
  - e. *šarḥ al-muḡīb*
  - f. *matn al-bināʾ*
  - g. *lāmiyyat al-ʿafʿāl*
  - h. *matn al-šamma*
  - i. *ʿṣāḡī* (a text of logic)
  - j. *sullam al-munawraq* (a text of logic)
  - k. *šarḥ al-sanūsiyya li-al-bāḡūrī*
  - l. *ḡawharatu al-tawḥīd maʿa ḡāšīyyat al-bayḡūrī*
  - m. *šarḥ ʿaqīdat al-ʿawāmm nūr al-ḡalām*
  - n. *kitāb fī ʿaqīdat al-ʿAšʿarī*
  - o. *Tafsīr al-Qurʾān al-karīm li-l-Ḡalālayn*
3. Šayḥ Muḡammad bin al-ḡāḡḡ Hula al-Harsady. He taught him the following works:
- a. *ʿiʿrāb al-basmala*
  - b. *Kašfu al-niqāb šarḥ mulḥat al-ʿiʿrāb*
  - c. *al-fawākih al-ḡaniyya*
  - d. *ʿalfiyyat ibn Mālik* (the first half) and *Ibn ʿaqīl*

4. Šayḥ Ḥussein bin Ismāʿīl Abba-Bule al-Šakmarī. He taught Jeylan the following texts:
- very small part of *Šarḥ ibn Qāsim al-Ġaziy*
  - šarḥ ʿaqīdat al-ʿawāmm nūr al-ḡalām*
5. Šayḥ Muḥammad bin ʿAlī bin Gammada. He learned under this Šayḥ the following texts:
- kašfu al-niqāb šarḥ mulḥat al-ʿi ʿrab*
  - al-fawākih al-ḡaniyya*
6. Šayḥ Muhammad Rašad bin Junayd bin Bulbula. With him Jeylan learned the following texts:
- ʿi ʿrab al-taqrīzāt*
  - kašfu al-niqāb šarḥ mulḥat al-ʿi ʿrāb*
  - al-fawākih al-ḡaniyya*
7. Šayḥ Abdulmanān bin al-Šayḥ Kadīr bin ʿAbdulḡalīl al-Sabrawī: he taught Jeylan the text *ʿi ʿrab al-taqrīzāt*.
8. Šayḥ Siraj bin al-Šayḥ Kadir bin Abdulḡalīl al-Sabrawī. He taught him a small part of *Šarḥ ibn Qāsim*
9. Šayḥ al-ḡāḡ Ahmad bin al-Ḥāḡḡ Aman al-Hadāḡi: he learned a small part of *ʿumdat al-sālik* under him.
10. Šayḥ Abdulkadīr bin Nagawo al-Oborrā al-Abrawi. He taught Dr Jeylan:
- al-sullam šarḥ safīnat al-naḡā*
  - kašfatu al-saḡā*, a portion of *ʿumdat al-sālik*
11. Šayḥ Muḥammad Aman bin Ġari bin Jama as-Samani as-Sūdī, (known by the name of Aman al-Jūd), who taught Jeylan:

a. *muḍakkira fī 'umdat as-sālik*

b. *šarḥ ibn Qāsim*

12. Šayḥ Muḥammad Amin bin Jaffa aš-Šawdī. Jeylan learned *Al-Zubad* under him.

13. Šayḥ Muḥammad ibn Ḥussein aš-Šawdī, known for his expertise in Islamic jurisprudence. He taught Jeylan the following texts:

a. *tağwīd al-Qur'ān al-karīm*

b. *hidāyat al- mustafīd*

c. *'umdat al-sālik*

d. *baḥṭ al-basmala*

14. Šayḥ Abduraḥman bin Isma'īl al-Faqsirāği; he taught Jeylan the text called *matn al-zubad*.

15. Šayḥ Ḥussein al-Husansabī al-Dīda'ī, also nicknamed Ḥussein Faḥ al-Jawād. He taught him *kitāb šarḥ ibn Qāsim al-ğaziy*.

16. Šayḥ Kadir bin Abdo al-Zāhid al-Oborrā al-'Ibre; he taught Jeylan *nūr al-zalām* and *šarḥ ibn Qāsim al-ğaziy*.

17. Šayḥ Waliy bin Kabir Balī al-Oborrā al-'Ibre. Jeylan learned under Šayḥ Waliy *'umdat al-sālik* and *al-muqaddima al-ḥaḍramiyya*.

18. Šayḥ Aḥmed ibn Muḥammad ibn Gandisa al-Fanqale al-Rayte; he taught Jeylan a small part of *Al-Zubad*.

19. Šayḥ Aḥmed Sitta ibn al-ḥāğğ Ḥussein al-Abasi al-Dirre; he taught Jeylan the following texts:

a. *i' rāb zaynī dahlān taqrīzāt*

b. *šarḥ al-Ḥālidi Abī al-nağā*

c. *šarḥ al-ʿazharī*

d. *Kašfu al-niqāb*

e. *matn al-bināʾ*

f. *matn al-samarqandiyya fī al-istiʿāra*

g. *risālat al-sulṭān al-sūdī fī al-istiʿāra*

20. Šayḥ Jawhar bin Kadir Ḥussein al-Kulubi. Jeylan learned the following texts under Šayḥ Jawhar:

a the second half of *ʿalfiyyat ibn Mālik*.

b. *šarḥ ibn ʿaqīl*

c. *šarḥ qaṭr al-nidāʾ wa-bāll al-Šadā*

d. *ḥāšiyat al-ḥudrī* (the first part of the *kitāb*)

e. *matn badʾ l-ʿamālī fī ʿilm al-kalām*

Altogether his teachers (in both Arsi and Bale) were 22 under whom he learned all the classical Islamic disciplines: *fiqh* ‘Islamic jurisprudence’, *naḥw* ‘Arabic grammar’, *šarf* ‘morphology’, *mantiq* ‘logic’, *balāġa* ‘eloquence’, *ʿilm al-kalām* ‘theology’ and *Tafsīr* ‘exegesis of the Qurʾān’.

After studying all the above fields in Bale for twelve years, his father ordered him to return to his birth place and to marry his first wife in 1973. In the same year, he went to Mecca for pilgrimage (*Ḥāġġ*) with his father. After they completed the pilgrimage he got permission from his father to stay there and extend his knowledge.

His education in Mecca was both formal and informal. He attended the school called *Dār al-Ḥadiṯ* (currently changed into College of *Ḥadiṯ*) which is found in *masjid al-ḥarām*. In Saudi Arabia there are 3 levels in the educational curriculum before entering college or university: primary, medium and secondary. Since he had no certificate from Bale Islamic traditional school, he was initially enrolled in primary level in grade 5 in 1394 AH (1974), far beneath his capacity.

However, he joined this class only as a formality; he devoted most of his time to informally auditing advanced classes in Islamic studies, especially *Ḥadīṭ* and the holy Qurʾān.

After successfully completing oral and written exams in the school, he got his residence permit and continued his education. In 1395 A.H (1975) he graduated from primary level. In 1397 A.H. (1977) he completed the medium level. To learn at the secondary level, he went to Medina in 1398 A.H. (1978), then graduated in 1401 A.H. (1980/1). In this way he completed primary, medium and secondary levels with excellent grades. Then he took courses at College of Ḥadīṭ in 1402 A.H. (1981/2) and got his first degree, with distinction, in 1405 A.H. (1984/85).

In the same year he began working toward his M.A. But learning for the MA was not a simple task in Medina, as Dr. Jeylan said. He took one year for course work, 3 years for conducting his research and around a year for working with his advisor. He completed his thesis in 1410 A.H. [1982] entitled: الدعاء والمنزلة من العقيدة الإسلامية ‘Prayer (*Du‘a*) and its value in Islam’ (2 vols.). In the same year he continued on to the doctorate and graduated in 1414 A.H. [1986] with a dissertation entitled: جهود الإمام أبي داود السجستاني في مسائل الاعتقاد ‘The Struggle of Imām abū Dāwud As-sağistānī on Theological Issues’ (3 vols). Dr. Jeylan graduated with distinction at both the master’s and the doctoral level. After the successful completion of his study, he returned to his country on 28/12/1415 A.H [1987].

Currently, Dr. Jeylan is one of the notable scholars (*‘Ulam* ) who have an ample knowledge of Islam, especially in the field of *Ḥadīṭ* specializing in the discipline called *ʿAsm ar-riğāl* and *Aqīdā* ‘Islamic Theology’, which are his primary areas of interest.<sup>8</sup>

Dr. Jeylan has the advantage of knowing the culture of the Ethiopian traditional Islamic school system and its procedures of teaching and learning in addition to his Islamic knowledge acquired abroad. His modern Islamic education in Saudi Arabia, Mecca and Madina Universities, equipped him with refined research methodologies and led him to write different religious

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<sup>8</sup> Informants: Muhammed Hamdu, Temam Mustafa, Šayḥ Muhammadnur Muhidin.

books.<sup>9</sup> He is friendly with his students, easily understands their problems, discusses freely with them and is generous in helping them.<sup>10</sup> His information on secular issues, especially History and Geography, is quite impressive. An informant who is a leading scholar on the production of Islamic works in Ethiopia, Hasen Tajū, said that “He knows something about everything”. He added that Dr. Jeylan is very active in gathering information and uses internet, Facebook and other printed and electronic media that enable him to keep up with current issues, unlike many other local Islamic scholars. Dr. Jeylan has contributed a lot to the dissemination of Islamic education and philanthropic activities to the Ethiopian Muslim community. Many students have graduated from his private circle of Islamic education. He also gives special training to advanced scholars during the month of Ramadan. To mention a couple of examples, two important Islamic scholars of Ethiopia, Šayḥ Muhammad Hamiddin and Šayḥ Hamid Musa, were among the students of Dr. Jeylan in his special field of Hadith, *ʿAsm ar-riġāl*<sup>11</sup>. He also is the director of a number of Non-Governmental Organizations (NGO’s). Currently, he is a member of the World Muslim ‘Ulam Association and Deputy Muft of the African ‘Ulam Association.<sup>12</sup>

Another major contribution of Dr. Jeylan is the Islamic research he has carried out. He has written numerous works. The followings are his published works:

1. *Al-du ʿāʾ wa-manzilatuhu min al-ʿaqāda al-ʾislāmiyya*, MA thesis, published in two volumes.
2. *Al-waqf al-ʾislāmiyya fī ʾityūbiya*.
3. *Fatḥ al-karīm al-mannān fī al-Tawḥīd*.
4. *At-taʾlīm al-Islāmiyy fī ʾityūbiya*.

The followings are his unpublished works:

1. *Ġuhuūd al-ʾimām ʾabī dāwud al-saġistānī fī masāʾil al-iʿtiqād*. (Ph.D. dissertation, 3 volumes).
2. *manna al-ʾImam at-Tirmiḍ fī sunanihi*.

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<sup>9</sup> Informants: Temam Mustafā, Muhammad Hamdu, Muhammad Faraj.

<sup>10</sup> Informants: Hasen Tajū, Šayḥ Hamid Mussa.

<sup>11</sup> Informants: Yahya Aba Jabal, Šayḥ Hamid Musa.

<sup>12</sup> Informants: Šayḥ Hamid Musa, Mustafa Hussien, Šayḥ Muhammad Ibrahim, Yahya Abba Jabal.

3. *at-ta ʿāyuš al-silmī wa-ʾahamiyyatuhu.*
4. *Ḥuṭūrat at-takfīr wa-ʾadrāruhu.*
5. *ʾitḥāf al-mağāz bi-ʾasānīd ʾulamāʾ al-Ḥabaša wa-al-Ḥiğāz.*
6. *Taḥqīq ʾiğāzāt ʾulamāʾ al-Ḥabaša.*
7. *ʾa ʾlām al-nubuwwa wa-dalāʾil al-risāla.*
8. There are also unpublished papers and articles on various current and controversial issues.

Despite Dr. Jeylan Kedir’s extensive educational and research background and contributions, his role and work are not known to the larger public. The language barrier is quite likely one reason. He uses only Arabic and Afan Oromo for teaching and learning purposes. Other informants added that besides the language factor, the area in which he resides (Ayer Tena, a suburb on the outskirts of Addis Ababa) is also a factor for students not to join his center, as many of the poorer students prefer city centers like Anwar mosque to attend a religious teaching.<sup>13</sup> Though Dr. Jeylan has ample knowledge of Islam, he is always humble. He respects his guests and students, and even when he disagrees with somebody who argues against him, he listens carefully to his idea. In addition, he displays a special smile and bright face to all his guests.<sup>14</sup>

### 2.3. History of the Collection

No specific date is known on which the personal collection of Dr. Jeylan was begun. Nor is there any special building prepared exclusively for the collection; there is only a special room assigned for the purpose within his private residence. Dr. Jeylan likes to collect books and manuscripts as he is always engaged in teaching and research. He started buying books at the time of conducting his M.A. thesis and Ph.D. dissertation in Madina University, and has continued without interruption ever since. After completing his education and returning to Ethiopia, he continued to acquire books and manuscripts. The collection currently holds more than 3350 published religious books. The books are well organized and shelved based on their subject matter.

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<sup>13</sup> Informants: Hassen Taju and Šayh Hamid Mussa.

<sup>14</sup> Informants: Muhammad Ibrahim, Šayh Hamid Musa, Mustafa Hussien.

The manuscripts in the collection, both foreign and local productions, are much fewer in number, only around 125. Of these manuscripts, around 67 are scattered and uncompiled photocopied sheets; 26 are compiled photocopies of manuscripts; and 32 are ordinary manuscripts, ten of which are unbound.

According to Dr. Jeylan, around 23 manuscripts are currently out on loan to different persons. So the total number of manuscripts is around 148. Mustafa Hussien, the secretary of the collection, explains that among these manuscripts, 34 are foreign manuscripts, written or compiled by non-Ethiopian Muslim scholars, while the rest are local manuscripts.

The local manuscripts can be sub-divided as follows:

- Original Mss written by local Šayḥs.
- Mss written by foreign Šayḥs and copied by local Šayḥs.
- Copies of Mss written by local Šayḥs.

All three types of manuscripts are found in the collection, but most of them are type two manuscripts (foreign authors). Most of the manuscripts are popular, written by well-known foreign Muslim scholars and used as main texts and references in many Muslim countries. For example:

*ʿalfiyyat Ibn Malik* (Arabic grammar).

*Fatḥ mufriḡ al-karab* by Zakariyā bin Anṣārī.

The text of the *Qur ān*, *fiqh* and works of Arabic grammar are the subject matter of most of the manuscripts in the collection. Some were bought; some are gifts from Dr. Jeylan’s students or from family members of the respective authors; and still others are held as *am āna* or temporary custody. Some others, as mentioned above, are simply photocopies. The listing and description of the Mss will be the subject of the next chapter.

## CHAPTER THREE

### Catalogue of selected Arabic manuscripts in Dr. Jeylan Kedir's Private Collection

#### 3.1. General philological description of the selected manuscripts

##### 3.1. A. Physical description

**Binding:** bound mss, in most cases without a strong leather cover, sometimes with and sometimes without flap<sup>15</sup>. Some scholars classify the binding of Arabic manuscripts into three types: these are boxed book leather cover, leather cover with flap and leather cover without flap.<sup>16</sup> There is also one manuscript from the selected mss which is covered with soft cardboard and one ms which is half bound<sup>17</sup> by the cover of an old imperial exercise book.

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<sup>15</sup> A flap is an extension of the back cover of the ms or codex which is folded up over the book to protect it (Gacek 2009:103).

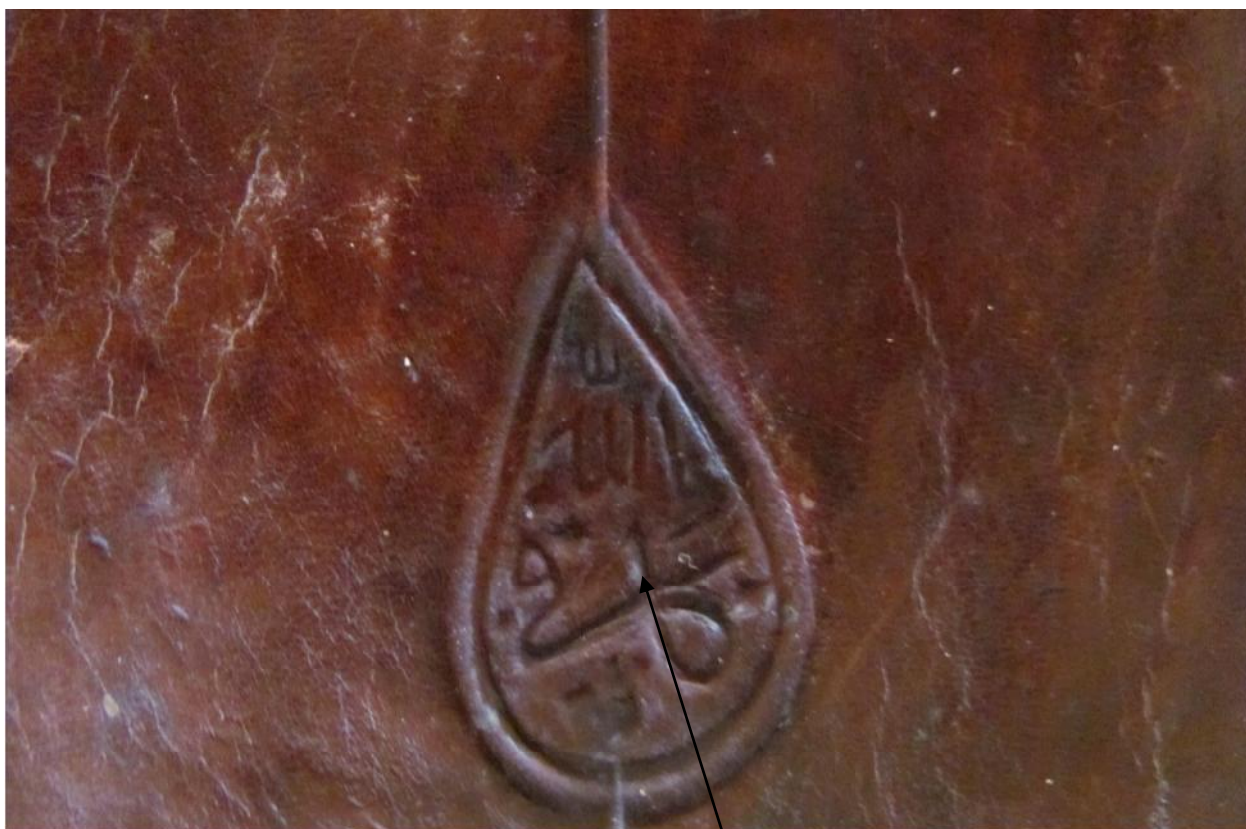
<sup>16</sup> *Ibid.* p. 24.

<sup>17</sup> Half bound means a book having the sides covered in one material, and the spine and corners in another material (Gacek 2009: 118).



**Fig. 1. Binding with flap, from the collection, Ms. 1.**

**Inscription:** the common inscriptions on the binding are: *All h, Muḥammad, Lā yamassuhu illā al-muṭahharūn* and the like.



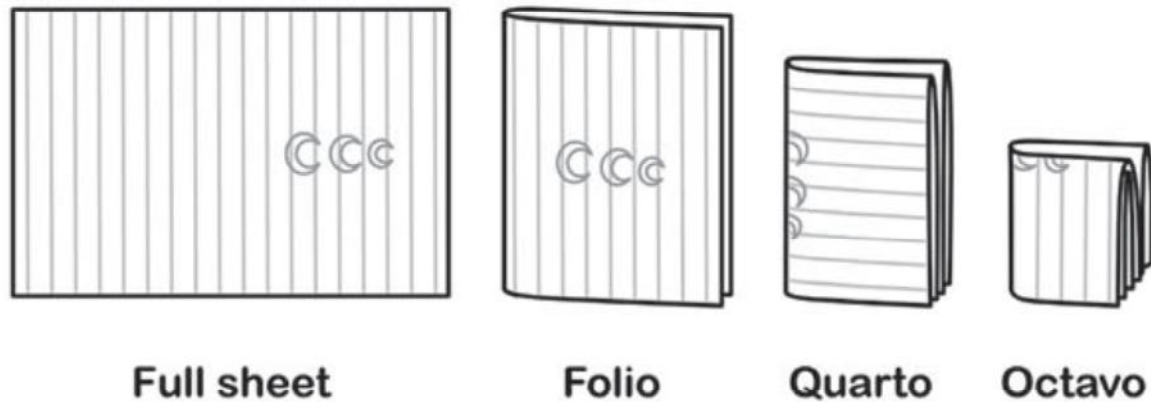
**Fig. 2. Inscription on the cover of Ms. 1: Allāh and Muḥammad.**

**Condition of the binding:** it is either in good, medium or bad condition because of various reasons, like moisture, eaten by bookworms, damaged by fire etc. In the case of the present study, bookworms and moisture are the main damage agents.



**Fig. 3. Binding damaged by moisture, Ms. 3.**

**Paper:** all the selected *Qur' ns* and two other manuscripts are written on Italian paper,<sup>18</sup> which has a watermark as seen in the picture below; the watermark in the Mss is like the quarto shape shown below.<sup>19</sup>



Some manuscripts are written on plain gray modern paper and others on modern ruled paper (like an exercise book); a few of them are written on soft gray square paper, which didn't show any watermark.

**Condition of the paper:** like the binding, the condition of the paper is also either good, medium or bad. In my case, moisture and bookworms are the agents that have affected the paper of the manuscripts, in addition to imperfect sewing.

**Foliation and pagination:**<sup>20</sup>

Very few of the mss are paginated; instead they use catchwords for foliation.

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<sup>18</sup> The watermark is "three crescents", which Gacek describes as a Venetian watermark (2009:291).

<sup>19</sup> Watermarks are abstract images on paper (Gacek 2009:290).

<sup>20</sup> Foliation or pagination: giving folio or page number for the mss, which was a rare practice in the early and middle periods of Islam (Gacek 2009:179).

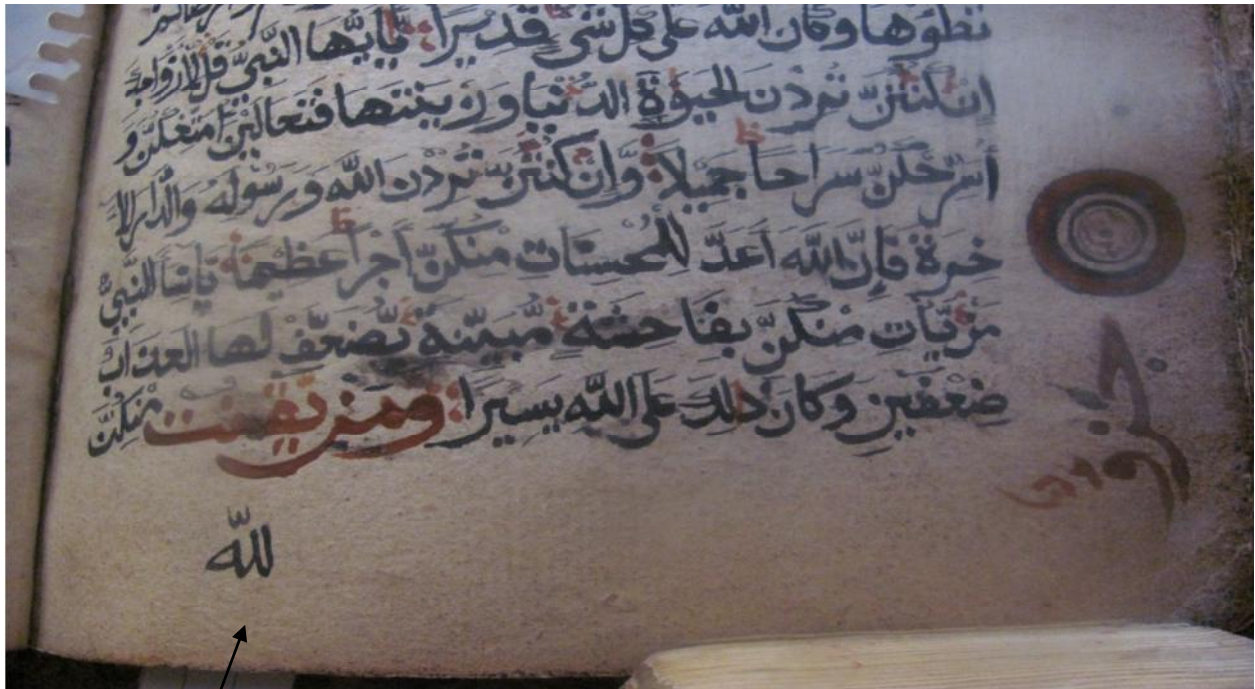


Fig. 4. A catchword, Ms. 2.

**Ink:** Black ink is dominant; red mostly used for rubrication.

### 3.1. B. Paleographical (writing) description

**Script:**<sup>21</sup> *Nash* script is the dominant one.

**Handwriting:** the involvement of two or more scholars in one text is easily identified by different forms of handwriting<sup>22</sup>. In this study, in most cases, there is no involvement of two or more persons in one text.

**Vocalization:**<sup>23</sup> All Qur<sup>o</sup> nic manuscripts are fully vocalized; other manuscripts are only partially vocalized or not at all.

<sup>21</sup> Here the reference is whether the manuscript is written in *Nashī*, *Ruq'ā*, *Ta'liq* or other form of script.

<sup>22</sup> Gacek (2009:208).

<sup>23</sup> When some or all of the short vowels are indicated, then the ms is said to be partially or fully vocalized (Hassen Muhammad 2008: 21).

**Word breaking:** word breaking across line-ends is not observable in most cases. But in the case of non Qur<sup>o</sup> n mss there is some word breaking.

**Lines per page and size of the written portion:** Usually roughly 15-17 lines per page. Many manuscripts do not have a uniform number of lines per page. In most cases the first ff (the introduction) and the last ff (colophon parts) hold a greater number of lines per page as well as increased size of written portion.

**Headpiece decoration:** The Qur<sup>o</sup> n manuscripts have a number of headpiece decorations at the beginning of the composition.



**Fig. 5. Headpiece decoration of the Qur<sup>o</sup> n (Ms. 1)**

**Marginalia and interlineation:** <sup>24</sup> marginal and interlinear notes have the same function; in the case of my study, both indicate additional information that the scribe or the reader added for extra clarification, comment or correct V

ion. Some manuscripts are full of marginalia and interlinear notes, but some have no marginal or interlinear notes.

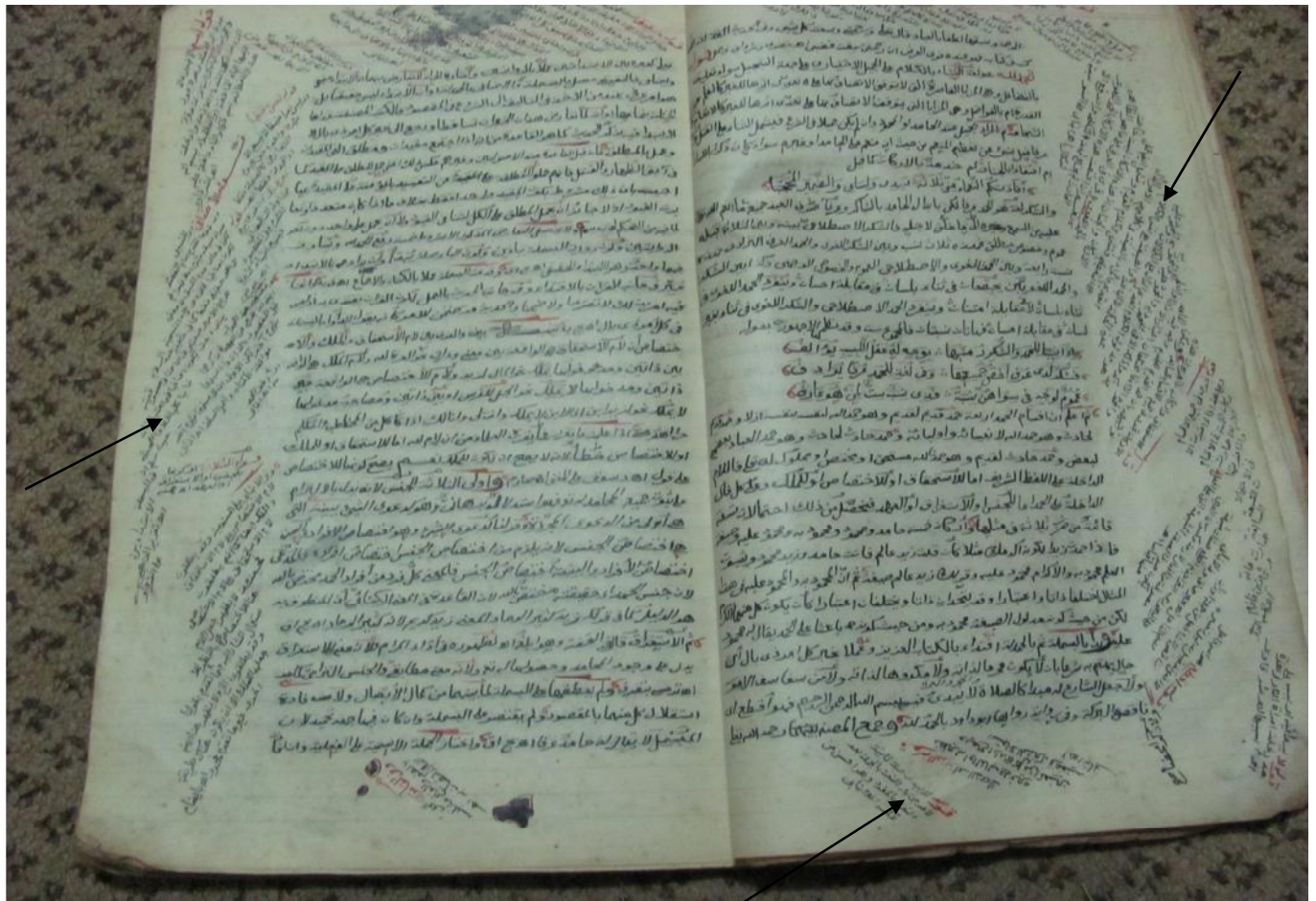


Fig. 6. Marginalia and interlinear notes (Ms. 7)

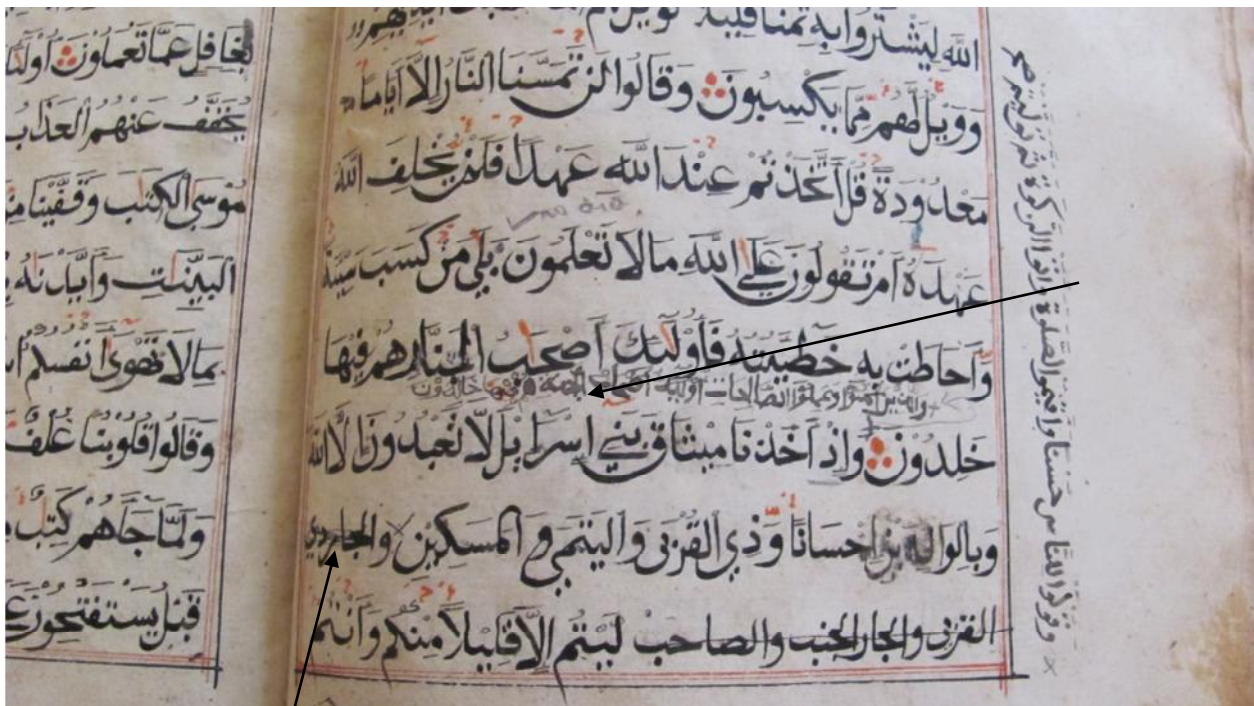
<sup>24</sup> Both marginalia and interlineations are places where the author, scribe or reader put additional notes like glosses, corrections, etc. (Gacek 2009:156).

**Scribal errors:**<sup>25</sup> mistakes which the copyist or the scribe made intentionally or unintentionally.

The following are the main scribal errors in this research, mostly in the case of Qur<sup>ān</sup> mss.<sup>26</sup>

- Metathesis, transposition of words or phrase.
- Duplication and substitution of the words or phrases within the same verses or *āya*
- Duplication and skipping of words and phrases.

For example, in Ms 4, in *sūra al-Māʾida* f. 3b, line 13: fa-<sup>2</sup>in yaḥruḡū minhā (5:22), the word *minhā* is written twice.



**Fig. 7. Scribal errors**

<sup>25</sup> Most scribal errors are involuntary mistakes, based on a number of factors like misreading, mishearing, lack of concentration and even lack of familiarity with a given script; on the other hand, intentional (deliberate) scribal errors happen when the copyist tries to ‘correct’ the text from the exemplar (the original text), introducing a variant reading which in his opinion is better (Gacek: 2009:234).

<sup>26</sup> The large number of scribal errors in the Qur<sup>ān</sup>ic mss is very surprising.

All the above and the other kinds of errors are corrected in the margins and interlinearly and marked by writing the corrected word after or above the incorrect word (or in the margin), followed by the notation (*ṣahḥa*), which is abbreviated with the letter *ṣād*.



Fig. 8. Correcting error by writing on a piece of paper and attaching it at the mistaken place (Ms. 2)

**Overlining:** words or phrases that are given special attention (significant words or phrases) overlined for emphasis, (mostly) in red ink.

**Chapter and section:** almost all the manuscripts are divided into chapter, section and subsection. According to Gacek 2009:57, Arabic mss are commonly divided into *kitāb*, *bāb*, *faṣl*, *maqālah*, *ḡuz* ², *qism*, *sifr*, *maṭlab*, *maqṣad* and the like.

**Colophon:** colophon is the last part of a manuscript, which contains in most cases, title of the book, author's name, date, copyist or scribe's name and place of writing. There are also some mss that locate the above data on the incipit page. The colophon may be constructed by the author himself, the copyist, the owner of the manuscript or even by a reader.<sup>27</sup> In the mss I examined the colophon is usually at the end.



**Fig. 9. Colophon of Ms. 1**

**Desinit:** it is the last word or phrase of the manuscript, mostly expressed by the word *tamma* (*tammāt*) ('concluded') and sometimes *All hu 'a 'lam* (Allah knows the best) or Amen.

<sup>27</sup> Gacek 2009: 71-72.

سرع المنصرف كما ان الفعل فرج قد سمى بالفتحة والياء  
بغير المنصرف لا يدخله الجز والتثنية في و...  
يا تطلب نسبة مجهولاتها الى موضوعاتها في ذلك العلم كما مر ان غير  
المنصرف لا يدخله الجز والتثنية ثم رقم  
هذه الكتاب  
بعون الملك الوها  
ب يوم الاحد في شهر  
شوال بعد ما خلا  
له نحو نصفه  
سنة

قدوة كتاب  
المطلوبة المبرهنة  
لمسائل الواقعة في  
فصل الكلام اما بين  
فصل الكلام موضوع علم

Fig. 10. Desinit, ending in *tamma* (concluded)

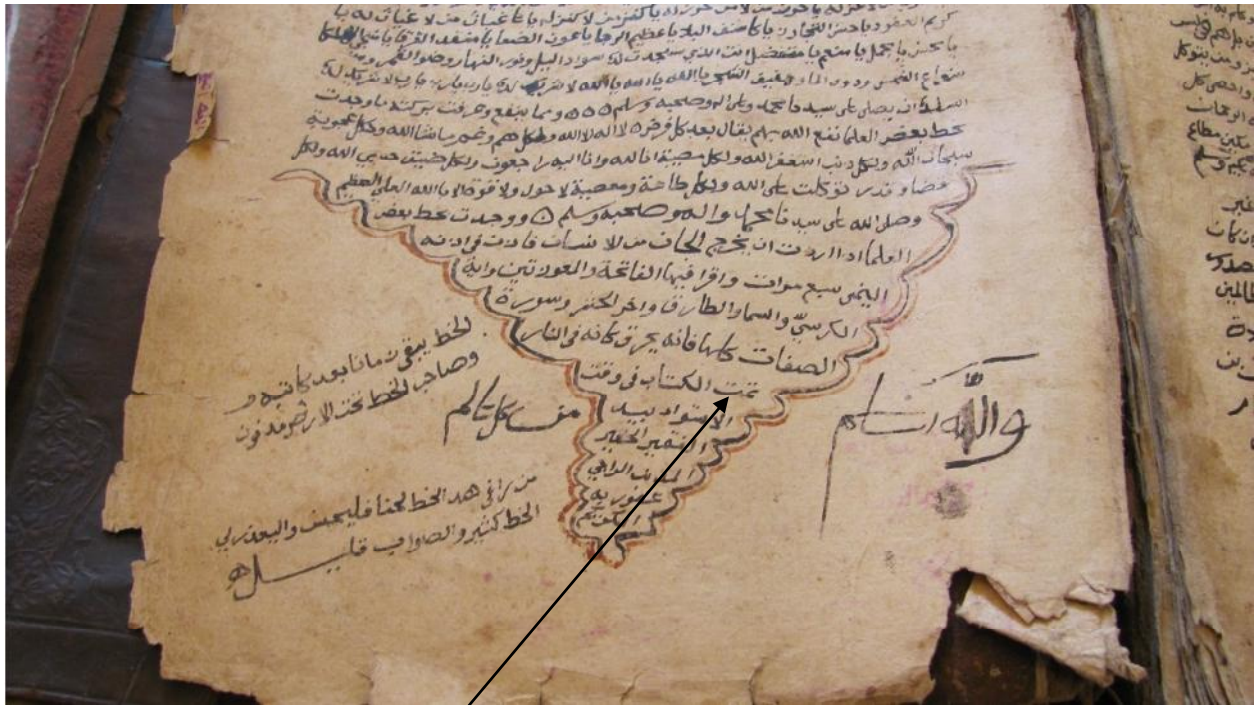


Fig. 11. Desinit ending in *tammāt*

### 3.2 Catalogue of Selected Manuscripts

The main theme of this research is cataloguing some selected manuscripts in the collection of Dr. Jeylan Kedir. As explained in the previous chapter, there are 148 manuscripts, which include 34 foreign manuscripts, but in this research only 18 of them were catalogued. The selection of the manuscripts was done based on the following criteria:

- None of the selected mss are photocopies. It is less significant to describe photocopied manuscripts, which may have completely lost or changed their physical characteristics.
- All the selected manuscripts are full except one text of the Qur'ān.
- In most cases manuscripts that have greater age were selected.
- Most of the selected manuscripts are internationally known manuscripts which were copied by local scholars and also used as major texts in Ethiopia traditional Islamic schools (*madrasa*).

Although the printed books in the collection are well shelved based on their subject matter, there is no specific number for the manuscripts. The researcher used a provisional numbering and classification of the manuscripts in this thesis.

### 3.2.A. Bound Manuscripts

#### MS 1. Holy Qur n.

**Title:** *al-muṣḥafu al-šarīf*

**Scribe:** Šayḥ Muqri Šayḥ Abas.

**Date:** 10/2/1189 A.H (9/4/1775).

**Provenance:** Arsi/Did`ā in the specific place called Sidiqā, by *waqf* (donation) of the person called Said Dunayya.<sup>28</sup> This ms is known to have been copied in Bale /Anāğinā.<sup>29</sup>

#### Physical description

**Binding:** covered by strong leather with flap.

**Dimensions:** The size of the cover is 32 cm x 23 cm and the flap is 34 cm x 12.3 cm.

**Condition of the binding:** in good condition, with no observable damage on it. The edge of each quire is sewed together and covered by cotton cloth, then attached to the binding.

**Decoration:** The main cover and the flap are decorated, but the decoration is more visible on the main cover. The names Allah and Muḥammad are distributively written on it several times.

**Paper:** yellowish cream color paper, with watermark that indicates Italian paper.

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<sup>28</sup> Informant: Dr. Jeylan Kedir.

<sup>29</sup> Informant: Dr. Jeylan Kedir.

**Size of the paper:** 32 cm x 22 cm.

**Condition of the paper:** it is in good condition except the edge of a few pages that are damaged by moisture.

**Number of folios:** 239.

**Ink:** black is the dominant color; red and purple inks are used for rubrication. All inks are bright.

### **Writing description**

**Script:** *Nash* .

**Handwriting:** clear and readable.

**Vocalization:** Only the main part of the manuscript (*matn*) is fully vocalized, not the marginalia and the colophon.

**Foliation and pagination:** Catchwords used for foliation.

**Word breaking:** no visible word breaking.

**Frame:** only the introduction part has frame with double line.

**Lines per page:** The introduction part has 28 lines per page; the main body has 17 lines per page. On the last page (including colophon and *du ʿā*) the lines are very close together, total of 31.

**Size of the written portion:** f1a-f4b, 23.5 cm x 14 cm; f5a–f233a (in the main part), 24 cm x 13.5 cm; and f233b–238b, 25 cm x 15.5cm.

**Rubricating:** special words in the text (Allah and Muhammad), title, sub-title, and things that need special attention in the margin or colophon and some signs that indicate the rules of Qurānic reading (*Ta wīd*) are rubricated in red and purple inks.

**Decoration:** The first *sūra* (*fātiḥa*) and the first five *āyas* of the second *sūra* are written in a special decorated circle that is put in a rectangular frame which is decorated in red, black and

purple inks. The places of *ūz*, *ḥizb* and *sa da* in the text are decorated and written in very bold letters in the margin.

## **Content description**

**Incipit:** the incipit page is torn off and is missing.

In the ms, from f1a-f4b the scribe presents and explains the conventions that he followed in copying the manuscript. Within 12 sub-chapters he explains in detail the rules of reading the Qur ān (*Ta wīd*) and presents the views of different scholars on different verses, the place of their revelation (*Makkiyya* or *Madaniyya*), the number of *āyas*, etc.

The ms is a full text of the Holy Qur ān.

**Marginalia:** It's full of marginal notes referring in most cases to the seven ways of reading the Qur ān (*al-qirā āt al-sab ʿa*).

**Colophon:** in the colophon, the date of copying the ms is given as 10/2/1189 A.H. (9/4/1775).

**Additional notes:** After the colophon the number of *sūras* and *āyas* that were revealed in Mecca or Madina (*Makkiyya* or *Madaniyya*) and the number of words and letters in the Qur ān are mentioned.

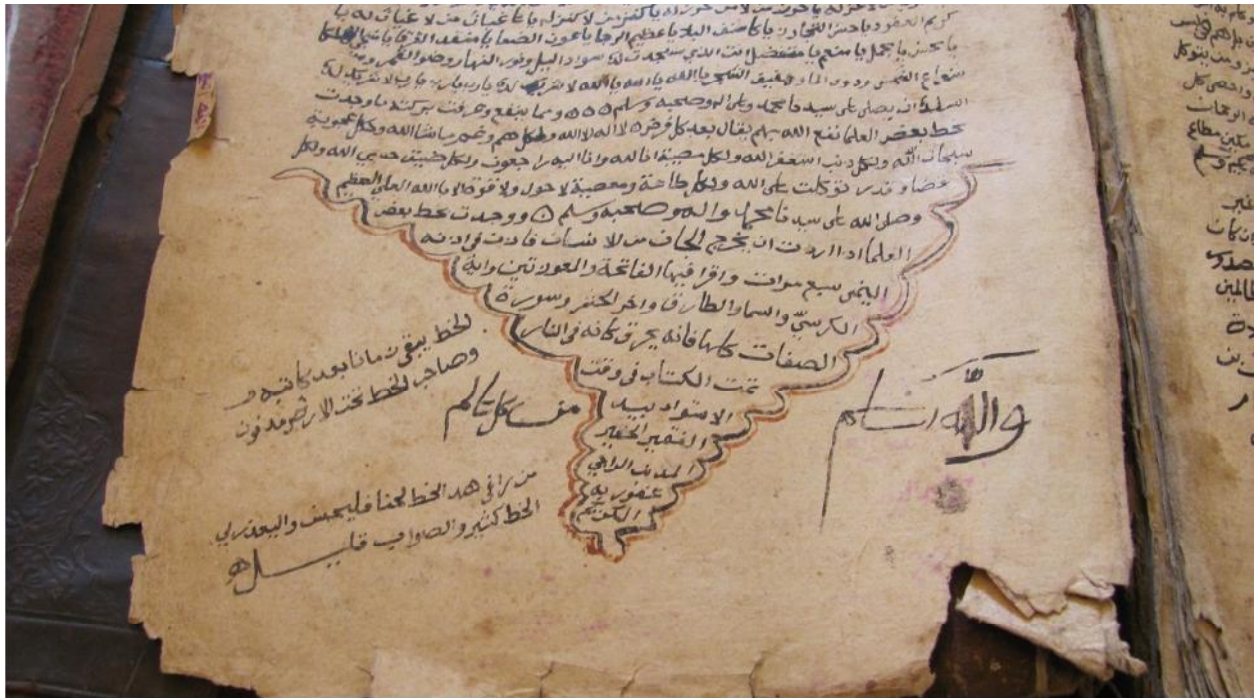


Fig. 12. Desinit of Ms. 1.

**Desinit:** the ms concludes with a verse-like text by the scribe:

*al-ḥaṭṭu yabqā zamānan ba da kātibihī* ‘What is written lasts for a long time after its writer’

*wa-ṣāḥib al-ḥaṭṭ taḥta l-`arḍ madfūn* ‘And the scribe is buried under the ground’

*man ra`ā fi hāḍa al-ḥaṭṭ laḥnan fa-l-yuḥsin wa-l-yu`dirnī* ‘One who sees in this writing any error let him correct it and excuse me.’

*al-ḥaṭṭu kaṭīrun wa-l-ṣawābu qalīlun* ‘What is written is much, but what is correct in it is little’.

*Wa-llāhu a`lamu min kulli `ālimin* ‘Allah is the most knowledgeable’.

## **MS. 2. Holy Qur<sup>o</sup> ān**

**Title:** *al- muṣḥafu al-ṣarīf*

**Scribe:** unknown.

**Date:** 1224 A.H. (1711).

**Place of copying:** unknown

**Provenance:** Bale/ Robe, through purchasing<sup>30</sup>.

### **Physical description**

**Binding:** bound in cardboard with leather, with a flap.

**Dimensions:** 32 cm x 23 cm; the flap size is 32 cm x 10 cm.

**Condition of the binding:** in good condition, except half of the bottom edge is eaten by mice.

**Decoration:** *al-Fātiḥa* and the first five verses of *sūra al-Baqara* are decorated in different inks.

**Paper:** yellowish cream color with watermark on old Italian paper.

**Size of the paper:** 32 cm x 22 cm.

**Condition:** in good condition, it's neater and clearer than the other mss, the sewing has survived.

The edges of a few pages are spoiled by water.

**Ink:** four different inks are used, black is dominant color. Red, green and dark yellow inks are use for rubricating; all inks are bright specially black and red ink.

**Number of folios:** 269 including three blank guard folia at the beginning.

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<sup>30</sup> Informant: Dr. Jeylan Kedir.

## Writing description

**Script:** *Nashī*.

**Handwriting:** clear and readable.

**Vocalization:** ff4a-f268b is fully vocalized (the whole text of the Qur'ān).

**Foliation and pagination:** indicated by catchwords.

**Frame:** full frame, except the colophon parts

**Word breaking:** none

**Lines per page:** f 4b has 20 lines per page and f. 4a-f. 268a have 15 lines per page.

**Size of the written portion:** f4b, 24.5 cm x 14.5 cm. f 4a-f 268b, 23.5 cm x 14 cm. f269b, 21.3 cm x 14.5 cm.

From f.1-f.100, the ms is written in very bold letters, with uniform lines per page.

**Rubrication:** three dots (sign to differentiate *āya* (verses) in the Qur'ān), some recitation signs are used to indicate the rule of reading the Qur'ān, and marks for *ḡuz*<sup>o</sup> and *ḥizb* (separators) indicated in the margins are rubricated in red ink. In addition to this, green and dark yellow inks are used for rubricating the introduction of the first two chapters and some few marginal notes.

**Decoration:** The first *sūra* (*al-Fātiḥa*) and the first five *āya* of *sūra al-Baqara* are decorated including *basmala* of some *sūra* like *sūra Āl Imrān* are also decorated.

## Content description

**Incipit:** *du ā*

The ms begins with *du ā* and the scheme of completing the reading of the whole text of the Qur'ān within a week based on the Ibn Abas schedule.

The ms present the holy Qur ān with the usual order of the chapters. Each chapter has its own brief introductory part before *basmala*: the name of the chapter, place of revelation (Mecca or Madina) and the number of *āyas* ‘verses’ in each chapter are given.

There are three main kinds of scribal errors in the text:

1. Inserting different *āya* that exists in one *sūra* into another *sūra* that has similar initial or final word or phrase. E.g *sūra al-Baqara*, fol.5a, lines 14-15.

2. Omission of some verses: *sūra al-Baqara*, e.g. f 5a skips the following *āyā* :

*Wa-llaḏīna ‘āmanū wa- ‘amilū al-ṣāliḥāt ‘ulā ‘ika ‘aṣḥābu al- ḡannati hum fīhā ḥālidūn (2:82)*



Fig. 13. How omission of a verse is corrected.

3. Repetition of *āya* ‘verse’: e.g *sūra al-Nūr* (24:28), f 2b, line 10-11 *fa ‘in lam taḡidū fīhā ‘aḥadan falā tadḥulūhā* (the word *falā tadḥulūhā* is repeated)

**Marginalia and interlinear notes:** correction of each mistake is indicated in marginal notes or interlinearly. Corrections are sometimes also written on a separate piece of paper and attached at the missed place.



**Fig. 14.** Correction on piece of paper which is attached on the ms.

**Colophon:** it contains the date of copying: 1224 A.H. [1714].

**Desinit:** *du ā* for completion of the reading of the Qur<sup>ān</sup> is presented. Inside the cover page (attached paper), a full reading of the *ṣalāt al-nabiyy* ‘salutation to the Prophet’ is written:

*Wa- āḥaru da ṣwānā āanna l-ḥamdu li-llāhi rabbi l-ālamīn:* “the end of our prayer is to praise Allah, the master of the world.”

## **MS. 3 Holy Qur<sup>o</sup> ān**

**Title:** *al-muṣḥafu al-ṣarīf*

**Scribe:** unknown

**Date:** undated.

**Place of copying:** unknown.

**Place acquired:** Bale/ Robe, through purchase.

### **Physical description**

**Binding:** covered in cardboard with black leather and flap.

**Dimensions:** 23 cm x 15 cm.

**Condition of binding:** Not in good condition: damaged by water and the edge of the cover (only one corner) is eaten by mice but the sewing has survived.

**Decoration on the binding:** faded remains of a flowering picture are found with no observable writing on it, probably due to water damage.

**Paper:** yellowish cream paper with watermark.

**Size of the paper:** 22 cm x 15 cm. But some folios have a reduced size, e.g. f. 22, f. 30, f. 81, ff. 132-137.

**Condition:** relatively it is not in good condition, the edge of each paper is spoiled by moisture, the top corners of f. 138, f. 164 and f. 16 are torn, especially the first two folios are heavily damaged and many pages of the ms are hard to read. In addition, the ms omits some chapters.



**Fig. 15. The first two folios of ms 3.**

**Number of folios:** 251.

**Ink:** Black and red ink are used, both are bright.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** some catchwords added later in a different handwriting.

**Vocalization:** fully vocalized.

**Pagination and foliation:** indicated by catchwords. From f. 2a- 87b, the catchword is written following an old style of writing without diacritical dotting, i.e. *rasm* only.

**Frame:** From f1a to f7b; there is also crude frame from f19 to 23b with 26 cm x 11 cm size of the written portion.

**Word breaking:** none

**Lines per page:** 15 lines per page is usual.

**Size of the written portion:** 16 cm x 11.5 cm is common, except f19 to 23b, which is 26 cm x 11 cm.

**Rubrication:** place of *'āya*, *ǧuz*, *ḥizb*, the name Allah and the Prophet's name and some recitation signs (rule of reading the Qur ān) are rubricated in red ink.

**Decoration:** the first *sūra* (*al-Fātiḥa*) and the first five *'āyas* of *al-Baqara* are decorated. Sentences like the *ṣahāda* (declaration of the unity of God) and the beginning of some special *'āyas* like *'āya al-kursiyy* (2:255) are written in very bold black ink.

### **Content description**

**Incipit:** The beginning of *sūra al-Fātiḥa*.

No introductory or ending note. The ms presents the holy Qur ān in standard order; however, it is not complete: the first and the second half page of *sūra al-Tawba* and the last *'āya* of *sūra al-Insān* (except the first word) up to the final chapter *sūra al-N s* are lost. Altogether 38 *sūras* of the Qur'ān are omitted.

**Scribal error:** omission and repetition of *'āyas* are the common scribal errors.

**Marginal and interlinear notes:** used to correct scribal mistakes. There are also notes in the margins written in purple ink which are probably latter additions which are in different handwriting.

**Colophon:** none.

**Desinit:** First word of the last *'āya* of *sūra al-Insān* (76:31), i.e. *yudḥilu*.



Fig. 16. Desinit of Ms. 3 (sūra 76 up to āya 31)

## MS. 4. Holy Qur<sup>2</sup>ān

**Title:** *al-muṣḥafu al-ṣarīf*

**Scribe:** unknown.

**Date:** 4/ x / 1128 A.H (1715) (month is not mentioned)

**Place of copying:** It was written in Bale/Robe, in Anaġina.

**Place where the ms was found:** Bale/ Robe, through purchase.

### Physical description

**Binding:** medium quality, covered by cardboard with leather

**Dimensions:** 23 cm x 16 cm. The size of flap is 22 cm x 5.8 cm.

**Condition:** It is in good condition with no observable damage.

**Decoration:** both the main cover and the flap are well decorated; the decoration includes some text which is clearly visible and readable. The sewing is well preserved.

**Paper:** colored plain paper with watermark. The edges of each quire are sewed together and covered by cotton sheet, then this assemblage is attached to the inside edge of the binding.

**Size of the paper:** 22 cm x 16 cm.

**Condition of the paper:** in good condition, except for the top of the first folio which is torn while the bottom edge of f.30 is damaged by moisture and eaten by bookworms

**No. of folios:** 213.

**Ink:** Black ink is the dominant one; red is used for rubricating, both inks are bright.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** only the main part of the ms (f3a-f211b) is fully vocalized

**Foliation and pagination:** Catchwords used as foliation.

**Frame:** no frame at all.

**Word breaking:** careful for word breaking, except in <sup>2</sup>*āya* 4 of *sūra al-Nās*, where he wrote *min šarri l-was.*; but he wrote out the full phrase a second time in the next line, that is *min šarri l-waswāsi l-ḥannāsi* (114:4).

**Lines per page:** 15 lines per page.

**Size of the written portion:** f1b-f3b, 19 cm x 13 cm. the main part (f3a-f211b), 17.5cm x 11 cm and f211b-f212a, 15 cm x 11 cm.

**Rubrication:** The introduction to each *sūra*, some rules for reading the Qur ān, and the signs of *ğūz*<sup>o</sup>, *ħizb* and *sa da* are rubricated in red ink.

**Decoration:** The head of the first two *sūras* are decorated including the place of *ğūz*<sup>o</sup>, *ħizb* and *sa da*.

## Content description

**Incipit:** *Allāhu muṣallī ʿalā sayyidinā Muḥammad wa- ʿalā ʿāli sayyidinā Muḥammad.*

At the beginning, inside the cover page (attached with the cover page) note, which is *ṣalawāt* (praise and glorification) and process of *ʾisrā*<sup>o</sup> (night journey of the Prophet from Mecca to Jerusalem) and *miʿrāğ* (the ascension to heaven); but it is difficult to understand the full message because the handwriting is not clear at this point: the letters are very minute and the pages stick to each other.

The first folio is blank; from f2a to f3b there are notes which explain *ṭahāra* (purity). On the same folio different prayers are also written.

The main theme of the ms is the text of the holy Qur ān. It is full (114 chapters).

**Scribal errors:** Most of the scribal errors involve omission and repetition of verses.

**Marginalia and interlinear notes:** used to correct scribal errors.

**Colophon:** Date of copying: 1128 A.H. (1715)

*Dūʿā* after reading Qur ān and the importance and greatness of *ṣalāt* are additional notes in the colophon part.

**Desinit:** *wa-l-ḥamdu li-llāhi rabbi l- ālamīn*

## MS. 5 Holy Qurān

**Title:** *al-muṣḥafu al-ṣarīf*

**Scribe:** unknown

**Date:** Sunday, Ramaḍān 17, no year.

**Place of copying:** Bale/Robe, Anađina.

**Place where the ms was found:** Bale/ Robe, through purchase

### **Physical description**

**Binding:** Covered by cardboard with leather.

**Dimensions:** 22.2 cm x 15.5 cm.

**Condition of binding:** The binding is in good condition except the edge of the front cover is half detached. The sewing has survived.

**Decoration:** The introduction part of the 1<sup>st</sup> two *sūras* are decorated.

**Paper:** plain, yellowish cream paper with watermark.

**Size of the paper:** 22.6 cm x 15.5 cm.

**Condition of the paper:** in good condition except the top corner of some ff, which are eaten by mice; some ff are spoiled by moisture, especially f99b-f100a.

**Number of folios:** 156.

**Ink:** Black is the dominant ink; red is used for rubricating. Both inks are bright.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** it is clear and legible.

**Vocalization:** only the chapters of the Qur'ān (the main part of the text) are vocalized.

**Foliation and pagination:** catchwords used as foliation.

**Frames:** exist only on f 2b to f4a and f 9b to f 13a.

**Word breaking:** none in the Qur<sup>ʿ</sup>ān text itself.

**Lines per page:** f.2a, 24 lines per page. f3-f 3b, 15. lines per page. the main part of the text (f3a-f.154b) has 14 lines per page; f154a -155b, 16 lines per page.

**Size of the written portion:** f 2a, 18cm x 10.5cm. f 2a-f.3b, 16cm x 11cm. f 3a-f 154b, 15.5cm x 11.2cm and f 154b, 18cm x 11cm.

**Rubrication:** place of *ǧuz*<sup>ʿ</sup>, *ḥizb* and *sa da* in the margin and in the introduction part of each *sūra* are rubricated in red ink. Some letters in the ms are written in very stylistic and special art, such as *rā* (ﺭ), *yā* (ﻱ), <sup>ˆ</sup> ayn (ﻋ), and *kāf* (ﻙ) which are always written above the word with no exception in the text.

**Decoration:** the introduction of each chapter and places of *ǧuz*<sup>ʿ</sup>, *sa da* and *ḥizb* are decorated.

### Content description

**Incipit:** *Al-ḥamdu li-llāhi, wa- tanāʿun li-llāhi, wa-qadraturun li-llāhi, wa-l-ʿaẓīmatu li-llāhi, wa-l-barīyatu li-llāhi.*

The subject matter of the text is the holy Qur<sup>ʿ</sup>ān, starting from *sūra Mariam* (*sūra* 19) down to *sura al-Nās* (*sūra* 114). The first 18 chapters are lost.

**Main scribal error:** skipping of <sup>ʿ</sup>*āya*, repetition of <sup>ʿ</sup>*āya* and insertion of word from different chapter.

**Marginalia and interlinear notes:** used to correct scribal error

**Colophon:** copying was completed on Sunday, Ramaḍān 17, no year

### Additional note, at the end of the MS:

There are five separate *duʿās*: the 1<sup>st</sup> is *duʿā* after completing the reading of the Qur<sup>ʿ</sup>ān, the 2<sup>nd</sup> and the 3<sup>rd</sup> *duʿā* are about the superiority and importance of the Qur<sup>ʿ</sup>ān, the 4<sup>th</sup> *duʿā* is for the first four caliphs (mentioned by name) and also for great scholars namely Abdulkadir Jeylan and

Šayḥ Husen bin Ibrāhīm (and his relatives), in the 5<sup>th</sup> *du ʿā* the name of Allah and the Prophet are rubricated in red ink.

**Desinit:** *ya ʿalamu mā bayna ʿaydihim wa-mā ḥalfahum wa-lā yuḥīḩūna bišayʿin min ʿilmihī*  
(2:255)

## **Ms. 6. *Tafsīr* (exegesis of the Qur ʿān)**

**Title:** *Tafsīr al-Qur ʿān al-karīm*

**Author:** this text is evidently the famous *Tafsīr* of al-Jalālayn and hence it should have two authors: Jalāluddīn ʿAbdurraḥmān as-Suyūṭī and Jalāluddīn Muḥammad bin Aḥmad al-Maḥalli. However, the colophon to the ms gives the author only as Suyūṭī, whereas in the introduction the copyist says he copied (only) from al-Maḥalli. I do not understand this apparent inconsistency.

**Copyist:** Bayan ibn šayḥ ʿAlī ibn šayḥ Yaʿqūb ibn šayḥ ʿAdda

**Date:** Sunday, *Rabīʿ al - ʿAwwal*, 1282 A.H. (1865).

### **Physical description**

**Binding:** covered with strong leather.

**Dimensions:** 22.7 cm x 16.5 cm.

**Condition of binding:** The cover of the ms is dilapidated, it (with the spine) is totally detached from the text, one side of the flap is eaten by mice and the back cover is spoiled by moisture. The sewing has not survived.

**Decoration:** It is decorated but, because of damage to the ms, the decoration is partly faded and blurry.

**Paper:** old hard cream-colored paper, with Italian watermark.

**Size of the paper:** Maximum size of paper is 25.5 cm x 16.5 cm and minimum size is 16.5 cm x 16 cm; 21.5 cm x 16 cm is medium size of paper in the text.

**Condition:** not in good condition in general: f. 1 and the last two folios have worn out; ff.154b-159b spoiled by moisture; f. 60b not clearly legible. The sewing has not survived.

**Number of folios:** 181.

**Ink:** Black is the dominant ink in the text and red is used for rubricating; both inks are bright except on some marginalia and the last folio b.

## Writing description

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** none.

**Foliation and pagination:** no pagination but catchwords are utilized as foliation.

**Frame:** no frame except in f.137b (crude frame).

**Word breaking:** none in the main text.

**Lines per page:** not constant; between 17 to 23 lines per page.

**Size of written portion:** 17.8 cm x 10 cm (introduction), 15 cm x 9 cm (main part) and 14.4 cm x 9.4 cm (colophon).

**Rubrication:** red ink is used for rubricating.

**Decoration:** The last part of the main part and the beginning part of the colophon page are decorated in v-shape.

## Content description

**Incipit:** *fā ʿida: qāla šayḥ wa-ğama ʿatun ʿalif lām mīm....*

The ms is divided into three main parts: introduction, main text and colophon. The introductory part explains the chapters of the Qurʾān which begin with broken letters like ʿAlif-lām-mīm, ḥā-mīm, yā-sīn etc. The 2nd folio tells about *Hārūt* and *Mārūt* (Qurʾān 2:102): the story in the

Qurʾān (on the same page) talks about these two angels; on the verso side, it discusses about the prophet Sulaymān. The 3<sup>rd</sup> folio is about *sūra al-Baqara*; the 4<sup>th</sup> folio explains about *al-Fātiḥa*, the 5<sup>th</sup> folio is about the controversy as to whether the *Basmala* (which begins every *sūra* except one) should be considered as an *āya* by itself.

The ms gives *tafsīr* (exegesis) of the Qurʾān. Before starting the main part, it explains different approaches followed in the exegesis of the Quran. The main text is not actually complete. It covers from *sūra al-Baqara* to *sūra al-ʾisrāʿ* (*sūras* 2-17).

The scribe states that, apart from the introductory points mentioned above, the rest of the manuscript is a direct copy from Jalāluddīn Muḥammad bin Aḥmad al-Maḥallī.

**Marginalia:** almost all marginal notes are additional explanation for the concepts mentioned in the text (i.e. *ḥāṣṣiya* or supercommentary).

**Colophon:** name of the author and copyist and the date are given (see above)

### **Additional information**

The last four folios, after the end of the exegesis, are notes by the scribe. It clarifies why the scribe did not complete the copying of the work.

Another note is about the history of the prophets Yaʿqūb (Jacob) and ʿĪsā (Jesus) and the relationship between their families. In addition to these, notes on different issues are written vertically and horizontally here and there.

**Desinit:** *wa- ʿalla All hu ʿal sayyidinā muḥammad wa- ʿ lihi wa-ṣaḥbihi wa-sallam. Ām n.* "May Allah's blessing and salvation be upon our master Muhammad, his family and his companions."

## **MS. 7 Fiqh (Islamic jurisprudence)**

**Title:** *kāfi al-ṭālib al-labīb wa-zāda al-rāġib al- ʿ arīb bi-ṣarḥ ʿumdat Aḥmad bin Naqīb.*

**Author:** Šahibuddin šayḥ ʿAbas Aḥmad bin Luʿluʿ al-mašhūru bi-ibn al-Naqīb al-Miṣriyy al-Qāhira (707-769A.H) 1307/8-1368

**Copyist:** Ahmed al-ḥurṭumī ʿAbda Rabb, of Dawe.

**Date:** Ramaḍan 2, 1382 A.H [January 28 1963].

### **Physical description**

**Binding:** covered by soft cardboard.

**Dimensions:** 32 cm x 22 cm.

**Condition of binding:** not in good condition; some pages have become separated from the spine.

**Decoration:** no decoration on it.

**Paper:** modern ruled paper, no watermark.

**Size of the paper:** 26.5 cm x 13.2 cm.

**Condition:** It is in good condition as far as the text is concerned except f 53a-f62b which are spoiled by moisture.

**Number of folios:** 70 folios including a blank folio at the beginning and two at the end.

**Ink:** Black is the dominant ink and red for rubricating: both inks are bright.

**Note:** the ms has numerous inserted sheets (see below).

### **Writing description**

**Script:** *Nashī*

**Handwriting:** normal

**Vocalization:** fully unvocalized.

**Foliation and pagination:** no pagination or foliation in the text; catchword (used as pagination in the other mss) exists only on folio 18b.

**Frame:** none.

**Word breaking:** word breaking is common.

**Lines per page:** 34 lines per page except on f.1b: 28; f.18a: 29; f. 3a: 32, and f.3b: 31 lines per page.

**Size of the written portion:** usually 26.5 cm x 13.2 cm; on f. 3a & b, 25 cm x 13.1 cm and on f. 2, 23 cm x 13.1 cm.

**Rubrication:** some special words in the text are rubricated and written in bold letters such as *na<sup>c</sup>am*, *tumma*, *tanbīh*, *i<sup>c</sup>ilam*, *ḥarā* and *wa-ba<sup>c</sup>d*. In addition, chapters (*bāb*), subtitles (*faṣl*), comma and three dots at the end of a verse and above the lines are rubricated.

**Decoration:** there are triangular, quadrilateral and circular diagrams in the text to elaborate some concepts. These are placed in a double line frame; they are written in modern red and blue pen and rubricated

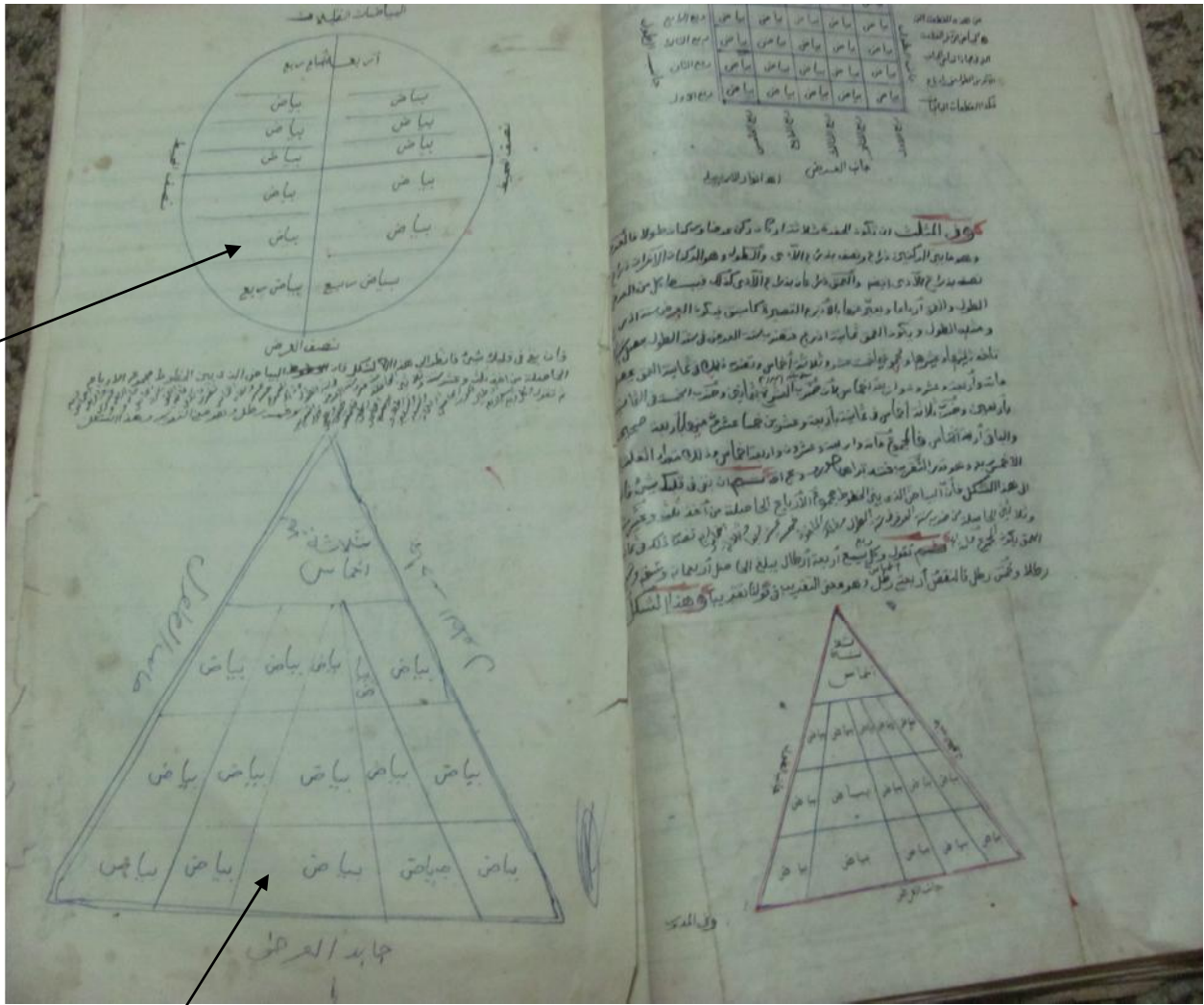


Fig. 17. A diagram from the text used to elaborate some concept in the text (ms 7).

**Content description**

The subject matter of the ms is *fiqh* (“Islamic jurisprudence”). According to the copyist, many students make inaccurate copies of it, even losing some pages. It is this problem that prompted the scribe to make a copy of his own. The *fiqh* text is annotated with supportive *ḥadīṭ* and the rules and procedures of reading Islamic books (*taḡwīd*).

The main part of the ms talks about *ṭahāra* (personal hygiene); it is divided into *kitāb* (chapter), *bāb* (section) and *faṣl* (subsection).

## **The 1<sup>st</sup> *kitāb* : *ʿuḥkām al-ṭahāra***

First of all the scribe gives the meaning of the word *kitāb* itself: it is something that comprises one specific part of knowledge that is divided into chapters and sub-chapters. Then he explains about the essence of *ṭahāra* and its division according to Islamic jurisprudence.

**Section 2:** *bāb al-wuḍūʿ*<sup>o</sup> gives details of *wuḍūʿ*<sup>o</sup> ‘ablution’, explaining the preliminary requirements before making ablution, its rules and procedures and what is obligatory and optional in making *wuḍūʿ*<sup>o</sup>.

**Section 3:** *bāb al-mashʿ alā al-ḥuffayn*, ‘wiping off of the slippers’: in this part 5 points are clarified: commandment to do *mashʿ* (*ḥukm al-mashʿ*), time of doing *mashʿ*, for whom *mashʿ* is permitted, rules and procedures of *mashʿ* and precautions of *mashʿ*.

**Section 4:** *bāb ʿusbāb ḥadaṭ* ‘reasons for ritual impurity’: this section gives a list of activities that nullify the observance of *wuḍūʿ*<sup>o</sup>: touching the sex organ with the internal part of the hand (the palm), sexual intercourse, and abnormal state of the mind and fluid that drops from the sex organ except seminal fluid.

**Section 5:** *bāb qaḍāʿ al-ḥāǧa* (rules and procedures of using the toilet): this part explains how a person should behave when using the toilet.

**Section 6:** *bāb al-ǧasl* (bathing): it clarifies about conditions that necessitate washing of the body and the procedures that should be followed.

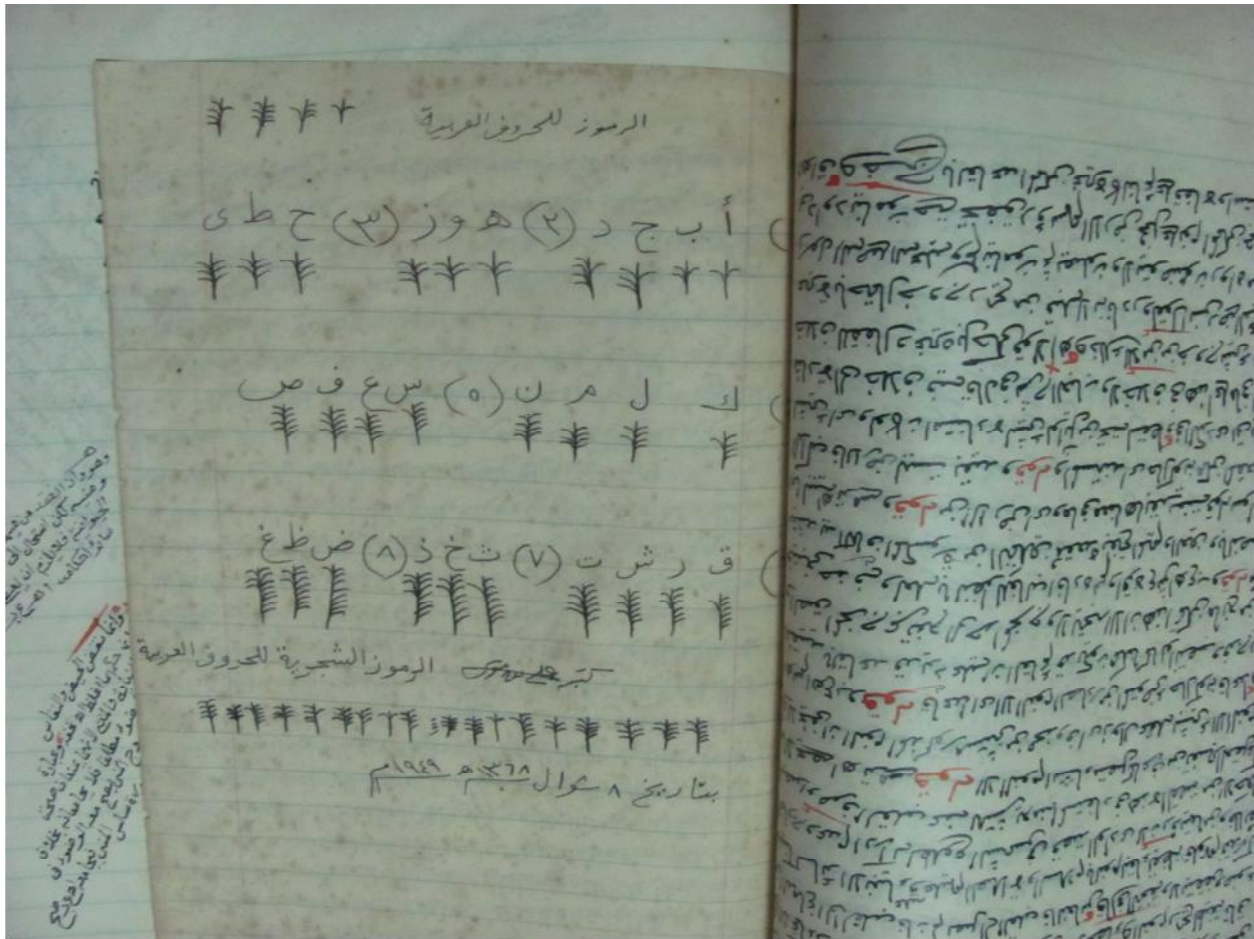
## **The 2<sup>nd</sup> *Kitāb* *al-bayʿ*<sup>e</sup>**

The subject matter of the 1<sup>st</sup> and the 2<sup>nd</sup> *Kitāb* deviates from normal *fiqh* texts in that two completely different issues are combined in one text. This part explains about the system of Islamic business transactions. There are three important requirements for an Islamic business deal:

1. Purchaser and seller.
2. The object or commodity to be sold should exist
3. There must be verbal communication.

The chapter has two parts: the first deals with the criteria for a business transaction (*šurūṭ al-bayʿ*) and the second explain about *ribā* ‘interest’.

**Insertions:** there are papers sewn into different pages of the manuscript. There are 13 such insertions. Seven of them give additional notes to the issue in the text. One is an individual ms that I considered separately as one of my 18 selected manuscripts (Ms 12). The other five have to do with different concepts not related to the main text. For instance, the first insertion is a letter written to *Sayyid Haramayn al-ʿallāma*, from Muhammad Hussein; the subject of the letter is not clear. The sixth inserted paper is written in red ink and narrates the rules and procedures of marriage (*nikāḥ*). The seventh paper explains the method for solving family disputes; it bears the date 1385 A.H. [1965] in blue ink. The ninth insertion attempts to refute the concept of *Aṭ-ṭarīqa at-Tiġāniyya* (one of the *sūfī* orders), as presented in articles in the Egyptian newspaper and magazine *Fatḥ*; the refutation is based on verses of the Qurʾān, *ḥādīṯ* and views of leading Islamic scholars. The tenth gives the Arabic alphabet in **ABJAD** order with the corresponding tree-shaped ‘secret alphabet’ (see Gacek 2009:245-246).



**Fig. 18. Sample of on inserted paper: Arabic alphabet in *ABJAD* order, with tree-writing.**

**Interlinear notes:** are applied, in most cases, for correction (grammar or pronunciation) or for inserting an omitted word or concept: the signs **x**, **+** and **▲** are used to indicate the place of insertion.

**Marginalia:** the text is full of marginal notes, which indicate any of the following:

1. Adding words or phrases that were omitted in the main text.
2. Giving additional explanation for a concept that is mentioned in the text.
3. Explaining new words (special words) in the text, based especially on the word's grammatical structure.
4. Explaining the grammatical structure of the word (*iʿrāb*) and different ways of reading the words.

**Colophon:** no colophon; the date and name of the scribe are written on the incipit page.

**Desinit:** *wa-fī al-qāmūs ʿaydan al-qiršabb ka-ʿardab al-musinn wa-l-sīʿ al-ḥāl wa-l-ʾakūl wa-l-ḍaḥm wa-l-ṭawīl.*

## **MS. 8 *Tawḥīd* (‘Islamic monotheism’)**

**Title:** *Darağāt as-sāʿidīn ʿilā maqāmāt al-muwaḥḥidīn*

**Author:** Jundu-Raḥmān ibn qāḍi ʿAbdurahmān.

**Copyist:** unknown.

**Date of copying:** unknown

### **Physical description**

**Binding:** the cover and the flap are covered by cardboard with leather.

**Dimensions:** 25 cm x 16.5 cm.

**Condition:** good condition with no observable damage.

**Decoration:** on the colophon part.

**Paper:** thick paper with same watermark as mss 1-6.

**Size of the paper:** 23 cm x 16 cm, except folio 20: 23 cm x 12.3 cm (the left edge is torn); folio 57, 19.5 cm x 16 cm (the bottom edge is torn) and on folio 86, 32.3 cm x 12.8 cm (the left edge is torn).

**Condition:** It is in good condition, but the top edge of ff. 22- 31 and ff. 34-56 is eaten by mice.

**Number of folios:** 111

**Ink:** Black is the dominant ink in the text; red ink for rubricating.

## Writing description

**Script:** *Nashī*, but occasionally mixed with *ruq'ā* script.

**Handwriting:** there seems to be a small difference between the handwriting of the 1<sup>st</sup> *kitāb* (f. 1b- f.15a) and the 2<sup>nd</sup> one (f. 16a-f. 111a). However, it is difficult to judge the involvement of a second scribe.

**Vocalization:** none

**Foliation and pagination:** no pagination, but catchwords serve as foliation, except on folios 16 b, 19 b and 21b where it is not found.

**Frame:** none

**Word breaking:** observable in many folios e.g. (f. 49 b., f. 50 a ).

**Lines per page:** not consistent; from folio 1a -15b: 18, f. 16b-f.17b: 28, f. 18a-f. 21a: 26, f. 22a-f. 79b: 24 and f. 80a-f.109 b: 25 lines per page.

**Size of the written portion:** f 1b-f 3b: 17 cm x 11 cm, f. 3b-f 6b: 17.5 cm x 12.4 cm, f. 22a-f. 79b: 17 cm x 12 cm, ff. 80a-109b: 17 cm x 11.5 cm, f.110a: 17.5 cm x 11 cm, f.111 b: 18.4 cm x 11.5 cm.

**Rubrication:** the name of Allāh and the Prophet Muḥammad, title and sub-title are rubricated in red ink; purple ink is also used in rare cases to rubricate some words such as *kitāb* and *ilm*. In addition, in the 2<sup>nd</sup> and 3<sup>rd</sup> folios the following letters are rubricated in red ink: kāf ( ك ), yā ( ي ), wāw ( و ), sīn ( س ), and tā ( ت ).

**Decoration:** the 1<sup>st</sup> *Basmala*, the title of the first chapter and the last part of the main text are decorated.

## Content description

**Incipit:** there are two beginnings *basmala*. After the first *basmala* the title of the ms and the name of the author are found; after the 2<sup>nd</sup> *basmala* comes the doxology:

*Al-ḥamdu li-llāhi al-ḡaniyy al-ḥamīd wa-ṣallā Allāhu ʿalā sayyidina Muḥammad al-mabʿūṭ  
bi-l-Qurʾān al-maʿīd.*

“Praise be to Allah, the self-sufficient and the praised; the blessing of Allāh be on our master, Muḥammad, who is sent with the noble *Qurʾān*”

The ms has two parts. The first part (f.1b-f.15b) explains eight issues of *tawḥīd*; the explanation is supported with quotations from the Qurʾān and the Ḥadīth. The eight points raised are: *tawḥīd al-ʿulūhiyya*, *tawḥīd ar-rubūbiyya*, *tawḥīd al-ʿibāda*, *maʿbūd*, *duʿāʾ*, *ʿaḥmālu širk*, *ḥukm ʿalā l-mušrikīn bi-waḥd al-ʿāmm* and *mā yuḥillu damahu wa-yuḡibu qatlahu*. After explaining the above concepts, it discusses the importance of teaching *tawḥīd*, in the form of question and answer.

An additional page (f.16a) is devoted to a digression on a totally different concept, which is an alphabetical key to the interpretation of dreams, given in *ABJAD* order. The letters of the Arabic alphabet are listed, and each letter is accompanied by an interpretation of the “meaning” of that letter. According to the scribe this part is his own original contribution. For instance, if someone sees water (*māʾ*) in his dream, the 1<sup>st</sup> letter in this case (*mīm*) is taken and the alphabetical key will give explanation on about *mīm*, i.e. what is represented by this letter. The letters in the last three lines in this section are written in very bold black ink rubricated in red ink.

The 2<sup>nd</sup> part of the ms, entitled *kitāb ḡāmiʿ*, covers folios 16b-111a. It is a general discussion of fundamental aspects of *tawḥīd*, such as *širk* (idolatry) and *bidʿa* (innovation). A large part of this section is devoted to *qalb* (heart), both in the physical sense and in the religious sense; the latter includes such concepts as *tawba* (repentance), *ṣabr* (patience), *šukr* (gratitude), *tawakkul* (trust in God) and *šawq* (desire). It is divided into six *bābs* or chapters, each part supported with views from the Qurʾān and Ḥadīth.

**Marginalia and interlinear notes:** unlike the other mss in the collection, the marginal notes are restricted to a few pages, namely f. 1a, f. 3a, f. 15b and f. 110a; they as usual give additional explanation and correction for the ideas raised in the text. On a few other pages there are also other unclear notes in pencil which were added later by an unidentified person.

**Colophon:** The name of the author is mentioned. Jundu-Raḥmān ibn qāḍi °Abdurahmān

**Desinit:** *yatafaḍḍal ‘alayn bim huwa ° ahluhu bi-ilmihī wa-karamihī wa-sa’ati raḥmatihī wa-‘ūdihī wa-faḍlīhī. Ām n Ām n.* ‘May He bless us with what is worthy of Him, by His knowledge, His magnanimity, His all-encompassing mercy, His generosity and His grace.’

#### **Additional notes**

The colophon also explains about *ṣalāt al-ḡamā °a* (congregational prayer) and *ṣurūt al-da ° wā* (the criteria of the Islamic call).

### **3.2.B. Half-Bound Manuscript**

#### **MS. 9 *manṭiq* (logic)**

**Title:** *al-šamma fī l-manṭiq.*

**Author:** Muḥammad bin Hussein bin Maḥmūd al-Rūmi.

**Copyist:** unknown.

**Date of copying:** 1380 A.H. [1960].

**Acquisition:** Dawe; it was presented as a gift to Dr. Jeylan.

#### **Physical description**

**Binding:** bound only at the back by cover of a modern exercise book.

**Dimensions:** 25 cm x 16 cm.

**Condition:** not in good condition; part of the cover is detached.

**Decoration:** pictures of his majesty Haile Sellasie, his wife and two men are seen on the cover.

**Paper:** modern ruled exercise book.

**Size of the paper:** 20.3 cm x 16.3 cm.

**Condition:** in good condition with no observable damage.

**Number of folio:** 20 folios; there are blank folios at the beginning and at the end of the text.

**Ink:** black is the dominant ink while purple is used for rubricating. Both inks are bright.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** some marginal notes were added later in modern blue pen in a different handwriting.

**Vocalization:** not vocalized.

**Foliation and pagination:** no pagination or foliation, no catchwords.

**Frame:** none

**Word breaking:** word breaking is common.

**Lines per page:** 17 lines per page are common but f. 2: 8, f. 3a: 12, f. 4a & b: 13 and f. 5a: 16 lines per page.

**Size of the written portion:** 14 cm x 9.9 cm.

**Rubrication:** only the brackets in the text are rubricated in purple ink (see below)

**Decoration:** none.

### **Content description**

**Incipit:** *al-ḥamdu li-Llāhi rabbi al-‘ālamīn wa-ṣalāt wa-al-salām ‘alā sayyidinā muḥammad wa-‘ālihi ‘a ma‘n.*

‘Praise be to Allah, the Lord of creation. May His blessing and peace be upon our master Muhammad and all his family.’

The ms has neither introduction nor conclusion. It presents the classic logic text *al-Šamma* as the *matn* (in rubricated square brackets) with accompanying commentary. It is an introduction to logic as studied by beginners of the field in the Ethiopian Muslim curriculum. It is classified into 14 parts. It discusses the theory of knowledge, the nature of deduction (*dalālāt*), the general and specific aspect of knowledge, interrelationship of facts, the essence of definitions, statements, opposites and counterargument, justification, different branches of knowledge and analogy.

**Marginalia:** It is full of marginal notes on each page of the text, providing corrections to the main text and additional explanation for the ideas in the text.

**Colophon:** no colophon; date and scribe's name are mentioned on f.1b. Ownership statement appears as marginal note on the last page.

### 3.2.C. Unbound Manuscripts

#### MS. 10 *Nahw* (“Arabic grammar”)

**Title:** *šarḥ lāmīyat al-ʿafʿāl*

**Author:** Muḥammad bin ʿAbd-Allāh bin Mālīk aṭ-ṭawawī.

**Commentary (*Šarḥ*):** Jamaludīn bin ʿUmar al-Makkanna abū Baḥraq al-Baḥraq

**Copyist:** Muftī Dāwūd ( d. 1819).

**Date:** Sunday, Ḍū l-Qaʿda 7, 1197 A.H. (Oct. 4, 1783).

#### Physical description

The edge of the ms is sewed with traditional fiber thread and covered with cloth.

**Paper:** two different kinds of papers are observed: f1b-f29a, dark white color; f29 b until the end: dark yellowish cream color: no observable watermark.

**Size of the paper:** 22.5 cm x 16.5 cm.

**Condition of the paper:** in good condition, but because of the absence of guard folios, the corners and the outside edge of the 1<sup>st</sup> and 2<sup>nd</sup> folios have jagged edges which are tearing. The sewing survives but is loose.

**Number of folio:** 56.

**Ink:** black ink is dominant while red is used for writing titles of chapters, sub-chapters, and additional notes and for overlining purposes; both inks are bright.

### **Writing description**

**Style:** *Nashī*.

**Handwriting:** clear and readable.

**Vocalization:** Unvocalized.

**Foliation and pagination:** catchwords are used for foliation.

**Frame:** none

**Word breaking:** no observable word breaking.

**Lines per page:** 25, 26 and 27 lines per page are common and also 24 lines per page.

**Size of the written portion:** 18 cm x 12 cm throughout.

**Rubrication:** chapters, sub-chapters, things that need special attention are rubricated in red ink.

**Decoration:** the end of the text is decorated in V-shaped structure.

### **Content description**

**Incipit:** *Al-ḥamdu li-llāhi al-mutaṣarrif qabla ʿilal al-taṣrīf al-mutaʿārif*

Before turning to the main theme, the ms explains the importance and significance of the Arabic language, the reason for writing the ms and the rules and procedures used in writing it. The introductory part runs to halfway down f.4a; and on the same page continues the 1<sup>st</sup> *bāb* or

chapter. The text, which is in poetic format, is divided into five chapters that present the basics of Arabic grammar.

**Chapter 1:** *Bāb Abniyat al- fi'l al-mu arrad wa-taṣārīfihi*. It explains how an Arabic verb is formed in the past, imperative and future. It also discusses *fi'l al-muḡarrad* 'basic verb' which does not have any additional derivational morpheme: i.e. triliteral and quadriliteral roots which are in the plain form (form I). The basic verbs are in red ink.

**Chapter 2:** *ʿAbniyat al-fi'l al-mazīd* (derived forms of verbs).

**Chapter 3:** *ʿAbniyat ʿasmāʾ l-fāʿil wa-l-mafʿūl*: this chapter discusses the construction of subject and object.

**Chapter 4:** *ʿAbniyat al-Maṣdar*, about the verbal noun.

**Chapter 5:** Place and time adverbs as well as names of instruments and how they are constructed from the verb, are discussed.

The text concludes with a colophon written in decorated V-shape format; it contains a blessing of the Prophet and *ṣalawāt*, and the date of completing the copying of the ms.

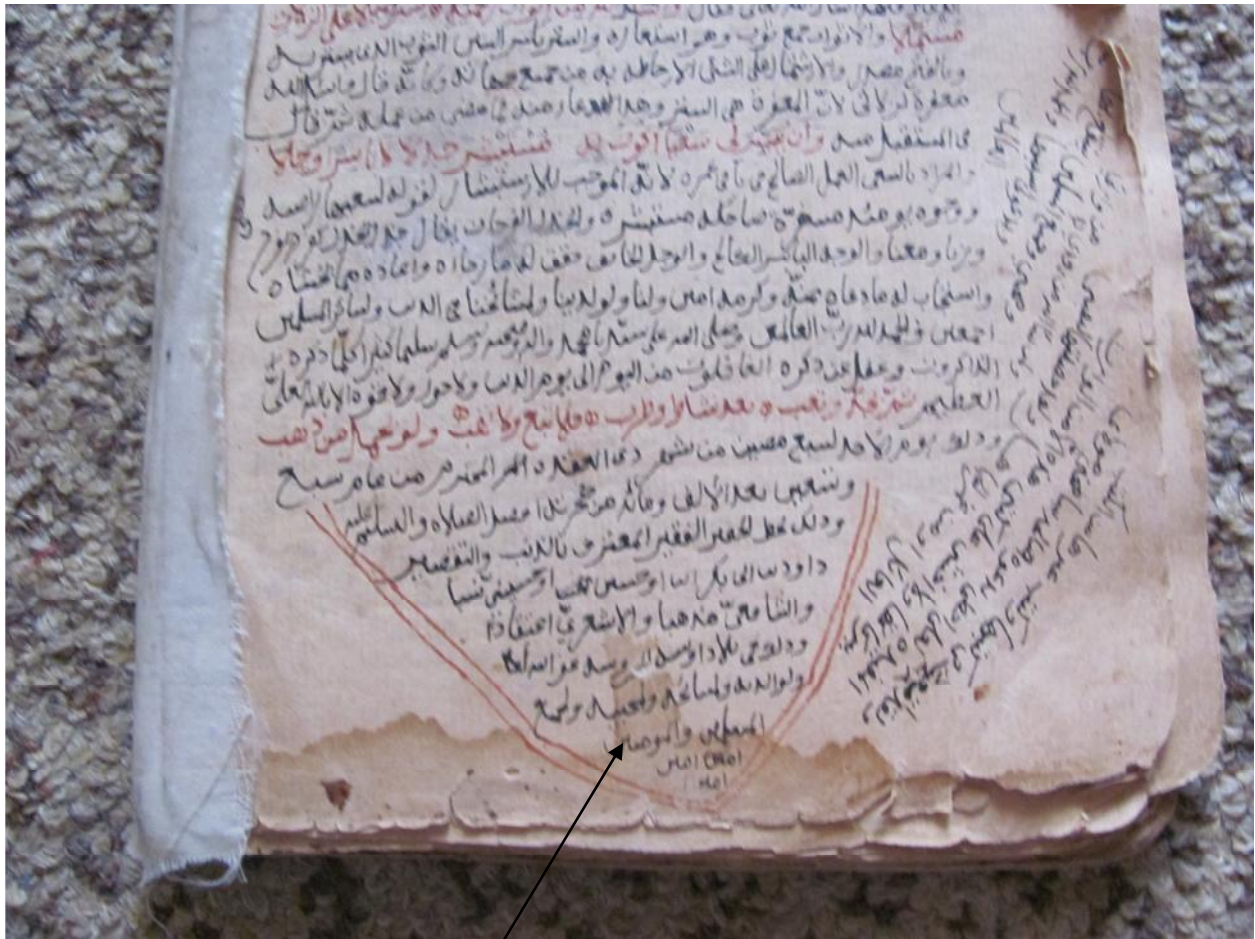


Fig. 19. The last folio of Ms 10 (colophon).

**Marginalia:** the ms is full of marginal notes, especially on the 1<sup>st</sup> five folios and the last folio. The marginal notes correct what the writer feels to be wrong, insert some omissions, and give additional explanation for some concepts in the text.

**Colophon:** in the colophon the copyist writes the date of copying the ms: Sunday, *Dū l-Qaʿda* 7 1197 A.H. (Oct. 4, 1783).

**Desinit:** *ḡafara Allāhu lahu wa-li-wālidīnā wa-li- amīʿi al- muslimīn wa-l-muʾmīn n, Ām n.*

‘May Allah forgive him, our fathers and all Muslims and believers. *Āmīn.*’

## **MS. 11 Fatwā**

**Title:** *Fatāwā Muft Dāwūd*

**Author:** unknown

**Copyist:** unknown

### **Physical description**

**Date:** unknown

**Paper:** modern ruled exercise book.

**Size of the paper:** 20.5 cm x 17.5 cm.

**Condition:** the sewing has deteriorated; all pages are separated (loose pages).

**Number of folios:** 14 folios but only 9 of them are written on; the others are blank.

**Ink:** black is the dominant color; bright red and green inks are used for rubricating.

The 1<sup>st</sup> *Basmala* and the Arabic words for “question” and “answer” are rubricated in green ink; red is used for writing some recitation signs (f. 2b, f. 3).

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** unvocalized.

**Foliation and pagination:** both pagination and foliation; page number is marked at the top of the page and foliation is given by using catchwords.

**Frame:** none

**Word breaking:** carefully avoids word breaking.

**Lines per page:** 16 lines per page are common; except the last folio, 12 lines per page.

**Size of the written portion:** 14.5 cm x 11.5 cm is common, also 14 cm x 11.5 cm on the 1<sup>st</sup> folio, 9.2 cm x 11.4 cm on the last folio.

### **Content description**

**Incipit:** *Al-ḥamdu li-llāhi waḥdan wa-l-ṣalāt wa-l-salām ʿalā man lā nabīyya ba ʿdahu*

‘Praise be to Allah, the only One, blessing and peace be upon the one (Muḥammad) who has no successor as a prophet.’

The ms contains *fatāwā* ‘legal judgments’. It is organized in the form of questions and answers; questions on aspects of Islamic jurisprudence are raised by various persons, and Muftī Dāwūd gives answers. His answers are mainly based on verses of the Qurʾān, *ḥadīṭ* and the views of great Islamic scholars. No introduction or colophon.

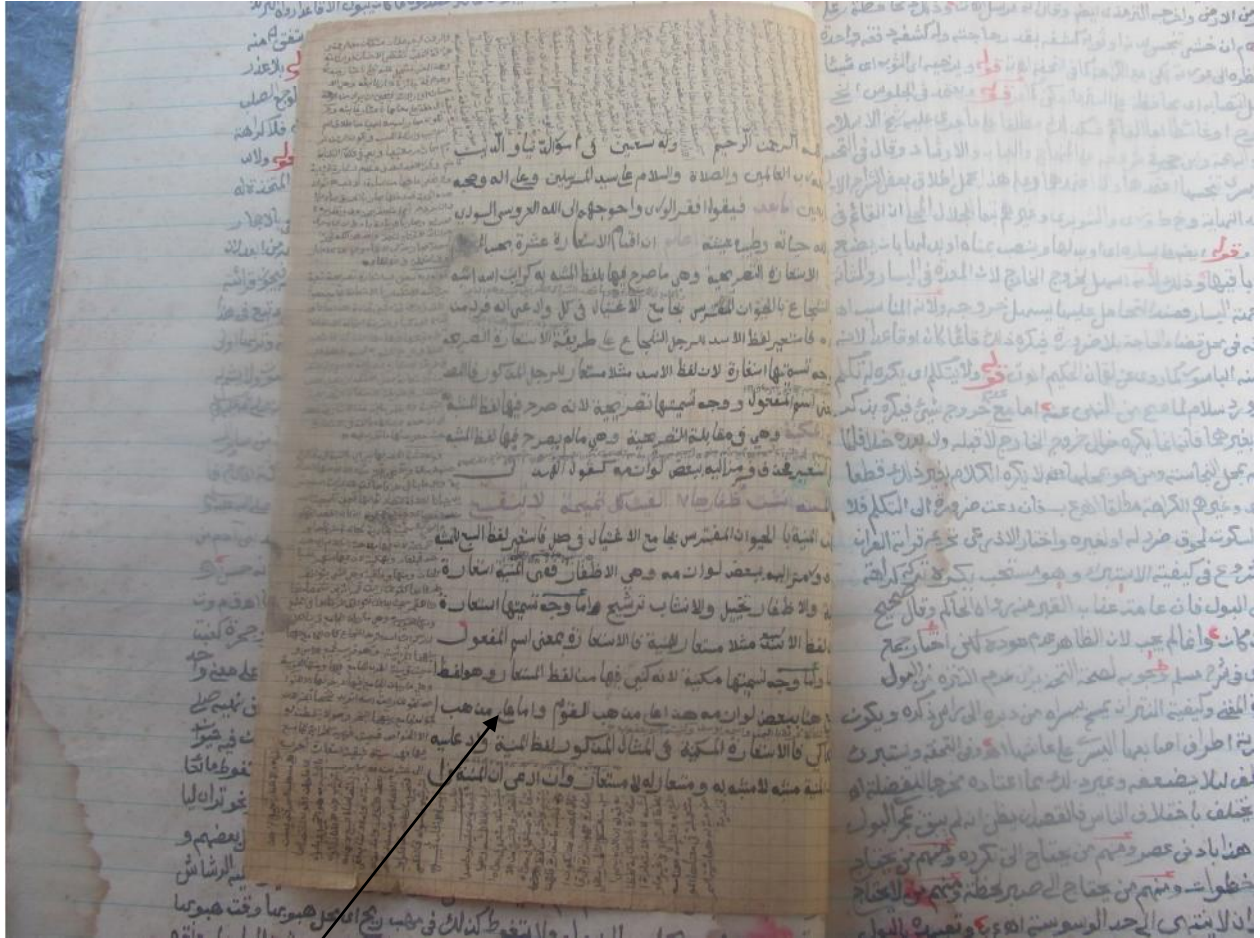
**Marginalia:** it has a few marginal notes that are written in red ink. In particular, each page has a note which summarizes the content of that page in one short sentence.

**Desinit:** *maṭʿ m.*

### **Unbound compiled manuscripts**

#### **Ms. 12. On *Istīʿāra* (“figurative language”)**

**Title:** No specific title. (This ms is found sewed inside Ms.7, called *Kāfi al-ṭālib al-labīb wa-zāda al-rāgīb al-ʿarīb, bi-ṣarḥ ʿumdat Aḥmad bin Naqīb*).



**Fig. 20.** Ms 12 sewed inside Ms. 7.

**Author:** unknown.

**Copyist:** Hussen bin Kimo/ Sulṭān of Suda (small district in west Arsi).

**Date of copying:** 1324 A.H. [1905].

**Original place of the ms:** Arsi/ Did`ā; it came to the collection as a gift.

### Physical description

**Paper:** modern dark gray square paper.

**Size of the paper:** 23 cm x 15 cm.

**Condition:** in good condition with no observable damage.

**Number of folios:** 2

**Ink:** black is the dominant ink; purple is used for rubrication.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** unvocalized.

**Foliation and pagination:** no foliation or pagination, no catchwords.

**Frame:** no frame is employed.

**Word breaking:** none.

**Lines per page:** 20 lines per page on f.1a, 21 lines per page on f.1b, and 16 lines per page on f.2.

**Size of the written portion:** 15.2 cm x 9.5 cm.

**Rubrication:** none; some letters in the text are written in a very stylized way, namely *rā*<sup>o</sup> (ر), *ʿayn* (ع) and *yā* (ي).

**Decoration:** no observable decoration, except the final letter of the word *Allāh* (آ hā) is decorated in a flowery style.

### **Content description**

**Incipit:** *wa-bihi nastaʿīnu fī ʿumūri ad-dunyā wa-ad-dīn* ‘we ask help from Him [Allah] in aspects of this world and the religion’.

Central theme of the ms is *Isti ʿāra* ‘figurative language’ and its features.

The following 10 features of *Isti'āra* are discussed.

1. Al- Isti'āratu at-taṣrīḥiyya
2. Al- Isti'āratu al-makniyya
3. Al- Isti'āratu al-ʿaṣliyya
4. Al- Isti'āratu at-ṭabʿiyya
5. Al- Isti'āratu at-tamṭīliyya
6. Al- Isti'āratu at-taḥqīqiyya
7. Al- Isti'āratu at-taḥayyuliyya
8. Al- Isti'āratu at-tarṣīḥiyya
9. Al- Isti'āratu al-muḡarrada
10. Al- Isti'āratu al-muṭlaqa

The author of the text enriches his analysis with verses from the Qurʾān, Ḥadīṭ and Arabic poetry.

**Marginalia:** the ms is full of marginalia; no empty space is found in any of the four margins. The handwriting of the marginalia is very tight and small but legible. Almost all the marginal notes explain the syntactic function of words in the text. No interlinear notes.

**Desinit:** *wa-ṣalla Allāhu ʿalā sayyidinā Muḥammad wa-ʿalā ʿālihi wa-ṣaḥbihi wa-sallam.* ‘May Allāh bring blessing and peace upon our master Muḥammad, his family and his companions.’

**Ms. 13 and Ms. 14 (*naḥw* ‘Arabic grammar’ texts):** the two mss are sewed together

## MS. 13

**Title:** *ṣarḥ manẓūmāt al-musawwiḡāt ʿilā ibtidāʿ bi-al-nakira.*

**Author:** Šayḥ ʿAlī bin Abubakar al- amal al-Anṣarī al-ḥazraġī aš-šāfiʿī

**Copyist:** unknown.

**Date of copying:** Monday, 14/1/1191 A.H. (15/12/1777).

## MS. 14

**Title:** no specific title.

**Author:** Abū Muḥammad °Abdallah bin Yūsuf bin Aḥmad bin Hišām al- 'Anṣarī.

**Copyist:** unknown.

**Date of copying:** unknown.

Ms (13) covers f1a-f25b and Ms (14) covers f. 26a-f.29b.

### Physical description of mss 13 and 14

The spine of the ms is covered with cloth, which is probably a recent addition.

**Paper:** thick paper, with watermark.

**Size of the paper:** 22 cm x 16 cm.

**Condition:** in good condition except folios 8a and b, f. 24a and f. 28a are spoiled by moisture.

**Number of folios:** for Ms 13: 25, and for ms 14: 4.

**Ink:** black is the dominant ink; red ink is used to write the poem and for rubrication. Both inks are light.

### Writing description of mss 13 and 14

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** Unvocalized.

**Foliation and pagination:** No pagination originally but the owner of the ms (Dr. Jeylan Kadir) added page numbers at the time of making the photocopy; foliation is indicated by catchwords.

**Frame:** No frame.

**Lines per page:** Ms (13) f1a-f.25b has 25 and 27 lines per page and Ms (14) f. 26a-f.29b has 24 lines per page except the last folio, f29b: 14 lines per page.

**Size of the written portion:** 17.6 cm x 12.7 cm.

**Decoration:** none.

### **Content description of ms 13**

**Incipit:** *wa-ṣalla Allāhu ʿalā sayyidinā Muḥammad wa-ʿālihi wa-sallam.* ‘May Allah bless our master Muhammad and his family.’

The central theme of the ms is *al-musawwiġāt ʿilā ibtidāʾ bi-l-nakira* (Justification for beginning with an indefinite noun). The text is in the form of short poems (*nuḏūm*) and discusses the grammatical marking (*i ʿrāb*) of indefinite nouns according to different scholars and schools of thought.

**Marginalia:** no marginal notes, except for one word on folio 8a and f14a.

**Desinit:** *Ṣalla Allāhu ʿalā sayyidinā Muḥammad wa-ʿālihi wa-sallam.* ‘May Allah bring blessing and peace to our master Muhammad and his family.’

### **Content description of ms 14**

**Incipit:** *qāla ṣayḥ al-ʿawḥad ḥuġġat al-ʿArab wa-turġumān al-ʿadab abū Muḥammad ʿAbdallāh ibn Yūsuf bin Aḥmad bin Hišām al-ʿAnṣārī* ‘The unique ṣayḥ, authority of the Arabs and the interpreter of literature, Abū Muḥammad ʿAbdallāh ibn Yūsuf bin Aḥmad bin Hišām al-ʿAnṣārī said:’

The central theme of the ms is about *al-luġz* ‘riddles’. It has two main parts and four sub-chapters.

1. *mā yuṭlabu bihi tafsīr al-maʿnā* (interpretation of meaning).

2. *mā yuṭlabu bihi tafsīr al-ʿrāb* (interpretation of grammar).

After explaining the above two main parts, the ms discusses sub-chapters; the basic text (*matn*) is given with explanations below it. Twelve one-line poems are presented and each poem is underlined in black ink. These ‘mini-poems’ are riddles and each is followed by discussion of the riddle. According to the text, the first person who used this riddling way of speech was ‘Alī bin Abū Tālib.

**Marginalia:** all pages except f.54b and f. 56 have marginal notes which contain corrections and additional explanation.

**Desinit:** *wa-lam ta‘lam bi-‘annaka...* ‘You did not understand that you...’

Both mss were acquired from Kāmisse/Dawyyē and were formerly in the custody of Muḥammad, the grandson of Muftī Dawūd. They were transferred to Dr. Jeylan 5 years ago as a trust (*‘amāna*).

**MSS. 15, 16, 17 and 18**<sup>31</sup>

## **MS 15. Theology**

**Title:** *fath mufri al-karb*

**Author:** Zakariyya al-‘Anṣārī.

**Copyist:** unknown.

**Date of copying:** unknown.

### **Physical description**

**Paper:** modern ruled exercise book.

**Size of the paper:** 22.8 cm x 17 cm.

**Condition:** in good condition, but the edges of some folios are eaten by mice.

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<sup>31</sup> Mss 15,16,17,18 are sewed together, but they are catalogued separately here.

**Number of folios:** 7

**Ink:** black is the dominant ink and red is used for the poetic sections and for overlining.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** clear and readable.

**Vocalization:** fully unvocalized.

**Foliation and pagination:** Catchwords are used for foliation.

**Frame:** No frame.

**Word breaking:** not observable.

**Lines per page:** is varied; f. 2a has 20 lines per page, f. 2b, 25 lines per page, f. 6a, 23 lines per page, f.6b, 6 lines per page and the rest of the folios have 24 lines per page.

**Size of the written portion:** folio 2a is 17 cm x 12 cm, folio 7b is 5 cm x 12.1 cm and the rest of the folios are 16 cm x 12 cm.

**Rubrication:** The poetic sections are rubricated in red ink.

**Decoration:** none.

### **Content description**

**Incipit:** *qāla šayḥ al-Imām al-ʿanṣārī al-qūṭb ar-rabbānī šayḥ al-Islām Zakariyya al-ʿAnṣārī.*

‘The great teacher of Islam, the divinely inspired mentor and leader, šayḥ Zakariyya al-ʿAnṣārī said:’

The *matn* of this text consists of 40 short theological poems by Zakariyya al-ʿAnṣārī, each followed by *šarḥ*. The *šarḥ* discusses the following points:

1. Ways of reading words in the poems (grammatical structure of the word).
2. The meaning of the word (semantic structure).
3. How to derive a justification from *ḥadīṭ*.

**Desinit:** *wa-ṣalāt wa-salām ʿalā ʾaṣraf al-mursalīn wa-ʾālihi wa-ṣaḥbihi ʾa maʿn tammat.*

### **Additional information on the text**

The dates of death of famous Ethiopian Muslim scholars and some historical events are written on f.1, as follows:

<b>Name of scholar</b>	<b>Date of death</b>
Muftī Dāwūd	1234 A.H. [1819]
Abba Muḥammad <sup>32</sup>	1251 A.H. [1835]
Jamāl al-Annī <sup>33</sup>	1299 A.H. [1882]
Abba Asiyya <sup>34</sup>	1252 A.H. [1836]
Daniy al-Awwal <sup>35</sup>	1321 A.H. [1903]
Aba l-Bāsiṭ <sup>36</sup>	1382 A.H. [1962]
Aba l-Fayid	1388 A.H. [1968]
Wa-duḥūl al-faranġ ʾAīṭalin <sup>37</sup>	1355 A.H. [1936]
Wāġrat <sup>38</sup>	1356 A.H. [1937]

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<sup>32</sup> He is known for his saintly activities and lived in Dawyyē, Deresa Quari (Informant: šayḥ Abdalla Idris).

<sup>33</sup> One of the most distinguished Muslim scholars of Ethiopia, who fought Emperor Yohannes for two years (Informant: šayḥ Abdalla Idris).

<sup>34</sup> He is Askari Yusuf, šayḥ Talha Jaʿfar’s grandfather (Informant: šayḥ Abdalla Idris).

<sup>35</sup> His name is šayḥ Ahmed Adem, the founder of Dana Islamic centre.

<sup>36</sup> He is šayḥ Mahmud Kanz Aman Amba, who lived around Kemese (šayḥ Abdalla Idris).

<sup>37</sup> The period of the Italian invasion. Note that this and the next 4 items all begin with *wa*, although from three different languages with various meanings.

Wa Marsā <sup>39</sup>	1368 A.H. [1948/7]
Wa ʾor särawit <sup>40</sup>	1388 A.H. [1968]
Waqt al-zalzala <sup>41</sup>	1390 A.H. [1970]

## **Ms. 16. Biography**

**Title:** Biography of Muftī Dāwūd (and addendum on astronomy)

**Author:** Muftī Dāwūd

**Copyist:** Unknown.

**Date of copying:** Unknown.

### **Physical description**

**Paper:** modern ruled exercise book.

**Size of the paper:** 20.1 cm x 16.5 cm.

**Condition:** f1b-f3b are eaten by bookworms at the bottom edge; otherwise in good condition.

**Number of folios:** 5

**Ink:** f1b-f3a are fully in black ink with no rubrication, and f4b-f5b are written in black and rubricated in red ink.

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<sup>38</sup> Wāğrat is the name of a clan from Tigray who invaded the northern part of Wällo at the time of Emperor Haile Selassie (informant: šayḥ Abdalla Idris).

<sup>39</sup> Marsā is an Oromo term, which means circling something; Wa Marsā was a custom in which many people sat in a circle around a well-known person.

<sup>40</sup> This indicates the newly organized Ethiopian revolutionary army. The *wa-* is apparently Arabic ‘and’.

<sup>41</sup> Lit. ‘time of the earthquake’; but there is no information as to where and when it happened.

## Writing description

**Script:** *Nashī*.

**Handwriting:** normal, with very slight variation throughout.

**Vocalization:** Unvocalized

**Foliation and pagination:** no foliation or pagination.

**Frame:** originally without frame but later a crude frame was added by pen.

**Word breaking:** none.

**Lines per page:** f1a-f2a have 15 lines per page, f2b is 19 lines, f3a is 11 lines and f4a-5b have 13 lines per page.

**Size of the written portion:** on ff.1a-3a:16.5 cm x 13 cm; ff.4b-5b:17.5 cm x 13 cm.

**Rubrication:** red ink is used for rubricating.

**Decoration:** found only on f.5 a.

## Content description

**Incipit:** *Fā' ida: qāla šayḥunā wa- ʾustādunā raḥmatu Allāh.* ‘Our mentor and teacher, may Allah be merciful upon him, said:’

The ms narrates the biography of Muftī Dāwūd, starting from the time he returned from ḥağğ in 1198/1199 A.H. (1784/5) up to his death in 1234 A.H. (1819). The text presents events in the life of Muftī Dāwūd and his family as well as some major incidents in his village, in chronological order.

**Copyist note:** At the end the copyist adds a short note saying: “Our šayḥ died in 1234 A.H. (1819)”. He then praises and venerates the šayḥ. The copyist also writes out the full name of Muftī Dāwūd, Muḥyiddin al-Ḥāğğ Dāwūd bin šayḥ Abūbaker.

**Marginalia:** none, except one short note which is not related to the text. It is a reminder of a natural disaster: “Allah cast big and small stones in the area called Dindin in 1265 A.H. [1848/9].” (Note that this is after the death of Muftī Dāwūd.)

**Desinit:** *sanā° ʿarba° wa-ṭalāṭīna baʿda l-ʿalf wa-miʿatayn. Raḥimahu Allāhu ta° ālā wa-nafaḥnā bi-barakatihī. Āmīn. Tammāt.* ‘Year one thousand two hundred thirty-four; may Almighty Allāh have mercy on him and bless us with His grace.’

**Additional information:**

Separately from the biography (and probably added later), the last folio of the ms explains (in verse) the time of dawn (*fa r*) in each month of the year. This is further elaborated by a diagram that shows the circulation of the sun.

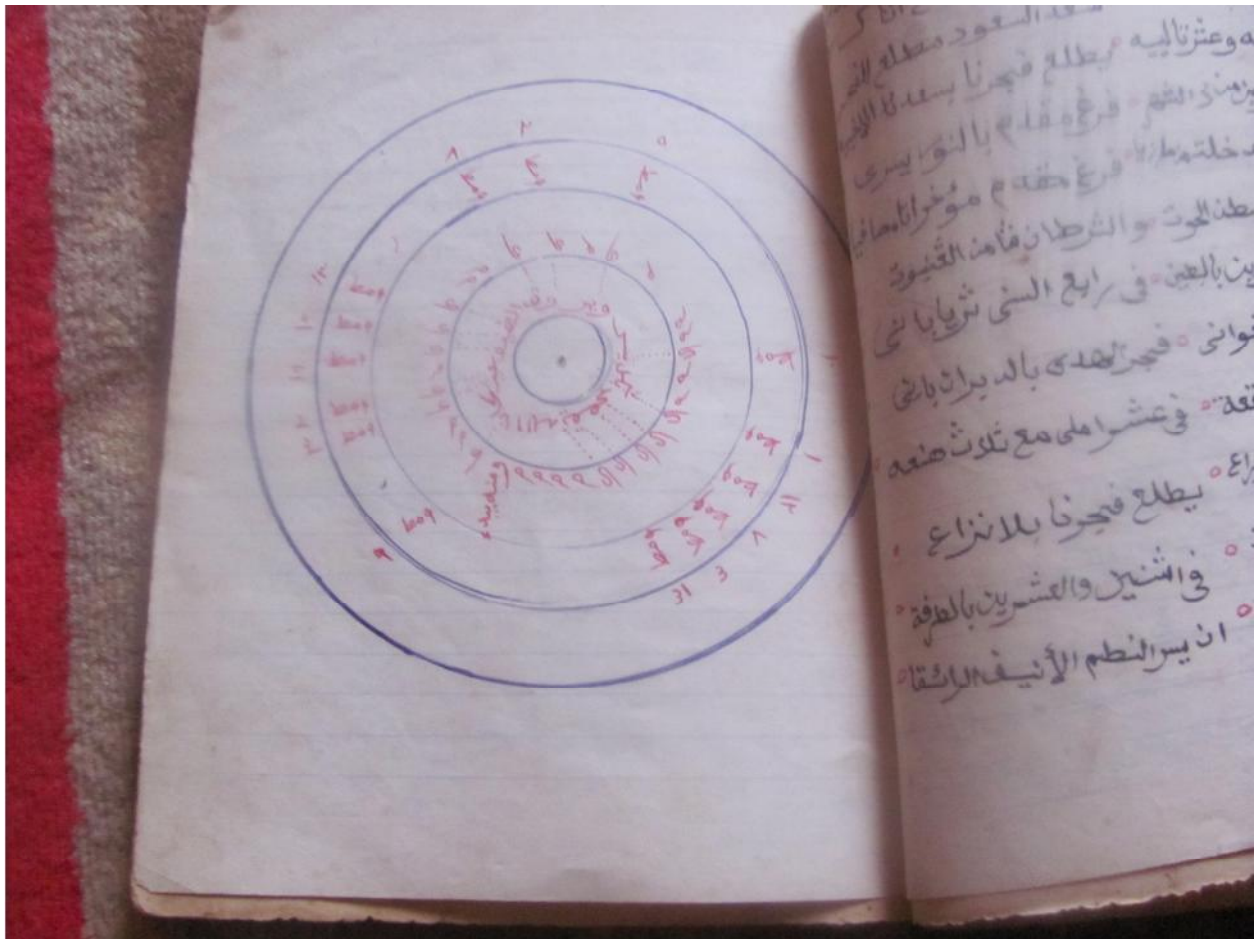


Fig. 21. Explanation of the time of *fa r*, according to the circulation of the sun

## **Ms. 17 Dikr**

**Title:** *Bābu tahlīl*.

**Author:** Mu ammad Seid

**Copyist:** unknown.

**Date:** unknown.

### **Physical description**

**Paper:** written on modern ruled paper.

**Size of the paper:** 20.4 cm x 15.5 cm.

**Condition:** in good condition but the 1<sup>st</sup> two folios are spoiled by moisture.

**Number of folios:** 8

**Ink:** the whole text is written in strong black ink.

### **Writing description**

**Script:** *Nashī*

**Handwriting:** clear and legible.

**Vocalization:** Most pages have vocalization added later in pen.

**Foliation and pagination:** no pagination or catchwords.

**Frame:** none.

**Word breaking:** none

**Lines per page:** 10 uines per page is common except the f.1b, f.2a have 11 lines per page and f.8b has 4 lines per page.

**Size of the written portion:** 16 cm x 13 cm but 17 cm x 13 cm in the 2<sup>nd</sup> folio and 5 cm x 12.5 cm (last folio).

**Rubrication:** none.

**Decoration:** none.

### **Content description**

**Incipit:** *Bābu at-tahlīl ṣawābuhu azīl* ‘Chapter on the formula of faith which has abundant rightness.’

It does not begin with *basmala*, which is a unique feature of this ms.

F.1b-f.4a clarifies the importance of reciting what is in Arabic termed as *tahlīl*, which is the Islamic confession of faith: *Lā ilāha ʾilla Allāh* ‘there is no God but Allah.’

Ff.5b-8b begins with *Ṣalawāt* (“prayers”), i.e. praising and glorification of the Prophet, after *basmala*, and then gives a kind of *duʿā*’ for a dead person. Almost all the wording of the prayer and evidences are drawn from verses of the holy Qurʾān and Ḥadīṭ.

**Marginalia and interlinear notes:** no marginal notes. Interlinear notes only on f.3b and f.4a, the latter written in blue pen.

**Colophon:** name of the scribe: Muḥammad Seid.

**Desinit:** *wa-l-ḥamdu li-Allāhi rabbi al- ʾalam n. tammāt bi-yadhi al-fāqīr Muḥammad Seid*

‘Praise be to Allah, the Lord of the universe; completed by the hand of the poor Muhammad Seid.’

### **Additional note**

A note about traditional Astronomy is added, written in black and blue modern pen and in a different handwriting. It is evidently a later addition.

## **Ms. 18 *fatwā***

**Title:** *Ḥukm al-ṣawm bi-Radio*

**Author:** unknown.

**Copyist:** unknown.

**Date of copying:** undated. But the text mentions an event in Ḥiḡāz that occurred in 1382 A.H. and describes this as “last year”; therefore the ms should have been written in 1383 A.H. [1963].

### **Physical description**

**Paper:** modern ruled paper

**Size:** 20.1 cm x 16 cm.

**Condition:** In good condition, with no observable damage, except f7 and f8, which are spoiled by moisture.

**Number of folios:** 8, but the last two folios are blank.

**Ink:** only strong black ink used. No rubrication.

### **Writing description**

**Script:** *Nashī*.

**Handwriting:** clear and legible.

**Vocalization:** Unvocalized.

**Foliation and pagination:** Catchwords are used as foliation.

**Frame:** none.

**Word breaking:** none.

**Lines per page:** varies: f.1b, 11 lines; in f.3a 14 lines; in f. 5b 12 lines; in f.6b 7 lines; the rest are 13 lines per page.

**Size of the written portion:** f.1b 15.5 cm x 13 cm, in f.5b, 16 cm x 13.5 cm, in f.6a 10 cm x 13.5 cm and the rest are 17 cm x 13.1 cm.

**Rubrication:** none.

**Decoration:** none

### **Content description**

**Incipit:** *Al-ḥamdu li-Allāh ʿalā mā ʾan ʿama wa-al-ṣukr lahu ʿal mā ʿallama.*

‘Praise be to Allāh for his bounties and thanks to Him for what he taught (us).’

The purpose of the text is to reject the position whereby the start and end of the fasting month of Ramaḍān is determined according to the announcement given on the radio, instead of by actual observation of the moon. It gives its religious counterargument as follows:

1. The honesty of the radio journalist is doubtful.
2. The journalist may not see the moon himself and might be dependent on an unreliable informant.
3. The journalist might announce by mere guess, as happened in Ḥiḡāz in 1382 A.H. [1962]. The writer also quotes a Ḥadīṭ to support his position.

**Marginalia and interlinear notes:** marginal notes found only on f. 3b and f.4a which are later additions in modern pen. Interlinear notes in the text are all *ṣalawāt* ‘praise and glorification of the Prophet and his companions’: *ṣalla Allāhu wa-sallam* and *raḍiya Allāhu ʿanhu*.

**Colophon:** no colophon.

**Desinit:** there are notes that explain how the Holy Qurʾān is full (*kāmil*) in its content and organization.

# CHAPTER FOUR

## Conclusion and recommendations

The many, many Arabic and *‘aḡamī* manuscripts of Ethiopia have been very much understudied. For this reason the collection and cataloguing of those manuscripts available should be a primary concern. Most of this legacy of Ethiopia remains scattered throughout the country in individual hands without proper preservation or documentation. Even the Institute of Ethiopian Studies, which has some 200 Islamic manuscripts, is devoid of a comprehensive catalogue for its fund of Ethiopian Arabic and *‘aḡamī* manuscripts.

In this thesis, the researcher has catalogued 18 manuscripts with their philological description. The manuscripts are grouped into three: 8 bound manuscripts, 1 half-bound manuscript and 9 unbound manuscripts. The unbound mss include both single unbound mss, i.e. manuscripts that contain only one text, and compiled (sewed) mss, i.e. different mss sewed together as one ‘book’. Sewing different manuscripts and keeping them as one book is a common phenomenon in manuscript tradition, especially in the case of mss with a small number of folios. However, in this thesis each manuscript is described and treated independently.

The biography of the owner of the collection Dr. Jeylan Kedir, who is playing a great role in collecting Arabic manuscripts in Ethiopia, teaching religious scholars and conducting Islamic research, is an integral part of the research. The researcher was fortunate to have frequent opportunities to discuss the contents of the manuscripts with Dr. Jeylan.

The manuscripts in Dr. Jeylan’s collection and in particular the manuscripts catalogued in this thesis are the works of different well-known Islamic scholars, most of them non-native, but copied and more importantly studied and taught by Ethiopian scholars and religious students. A short history of the collection is also included in the research.

The collection furnishes more than 3000 religious books and 148 handwritten local and foreign manuscripts. These books and manuscripts (especially the printed books) are clearly shelved, usually based on subject matter like any modern collection, so anyone can easily access them. However, there are also some 67 manuscripts which exist only as scattered photocopied sheets of

paper. These are stored unsystematically and are all mixed up. In addition, there are also other photocopied manuscripts which have been compiled together but not put in proper places.

This research on Dr. Jeylan's collection is just a beginning and should be augmented by further cataloguing work and especially by actual philological study of the individual manuscripts. This research, though of a very limited magnitude, presents Dr. Jeylan's collection as an example of how the collection and preservation of the legacy can be and has been done. It is clear what the unhappy fate of the Ethiopian Arabic manuscript heritage would be if no survey of Ethiopian Arabic and 'aḡamī manuscripts were to be done. Even a few years of carelessness may lead a total loss of this part of human intellectual and cultural heritage.

The researcher's overall impression regarding Islamic manuscripts in Ethiopia, both those in collections and in individual hands, is roughly as follows:

1. The owners or custodians of the manuscripts are generally not interested in any inquiry related to the manuscripts at their disposal.
2. There is typically an absence of full information or distorted information about the history of the manuscripts.
3. Lack of conservation and preservation expertise as far the safety of the manuscripts is concerned.

By contrast, the researcher found Dr. Jeylan to be cooperative, concerned and endowed with great interest to open the way for further study, especially in collaboration with institution of higher learning with relevant experience in manuscript study. He also has a plan to microfilm the collection of the manuscripts at his disposal.

Finally, the researcher recommends that a collection, preservation and study of the Ethiopian Arabic manuscript legacy should be done first by assisting those individuals and institutions that have already started the work but are faced with technical and financial obstacles. Thus, Dr. Jeylan's collection should be given publicity and serve as an illustration of what can be done with this relatively untapped knowledge of the past. This will also help to inspire such individuals to multiply their efforts, and others to benefit from their collections.

## List of informants

	Names of informants	P lace of interview	Date of interview	Age	Remarks
1	Ayša Jeylan	Addis Ababa	28 04 2013	25	Dr. Jeylan's daughter
2	Šay Hamid Mussa	Addis Ababa	28 04 2013	42	Dr. Jeylan's relative and informal student of Dr. Jeylan
3	Hassen Taju	Addis Ababa	25 04 2013	39	Translator, editor and writer of Islamic books
4	Muhammad Farağ	Addis Ababa	28 04 2013	36	Student of Dr. Jeylan
5	Mustafa Hussen	Addis Ababa	22 04 2013	25	He was the secretary of Dr. Jeylan's collection
6	Šay Muhammad Ibrahim	Addis Ababa	24 04 2013	50	Dr. Jeylan's relative
7	Šayḥ Hamidin Muhammadnur	Alemgena	20 04 2013	30	Student of Dr. Jeylan and Imām of Selam Mosque in Alemgena
8	Šay Abdella Idris	Addis Ababa	25 01 2014	77	Imām and a graduate of Al-Azhar University
9	Dr. Jeylan Kadir	Addis Ababa	Several times	65	Islamic scholar and researcher
10	Dr. Abdella Kedir	Addis Ababa	10 01 2013	45	Expert on Ethiopian Muslim history and a philologist
11	Yahya Abba Ğabal	Alemgena	19 04 2013	44	Dean of Al-Furqan College at Alemgena and informal student of Dr. Jeylan
12	Temam Mustafa	Alemgena	19 04 2013	25	A student of Dr. Jeylan

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